



The Rev. M. JOHN FLAVEL,
Minister of the Gospel.

T. Dobson Sculp.

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Protestant Magazine;

OR,

CHRISTIAN TREASURY

DESIGNED TO

ENCOURAGE A PERFECT KNOWLEDGE

OF

THE PROTESTANT RELIGION.

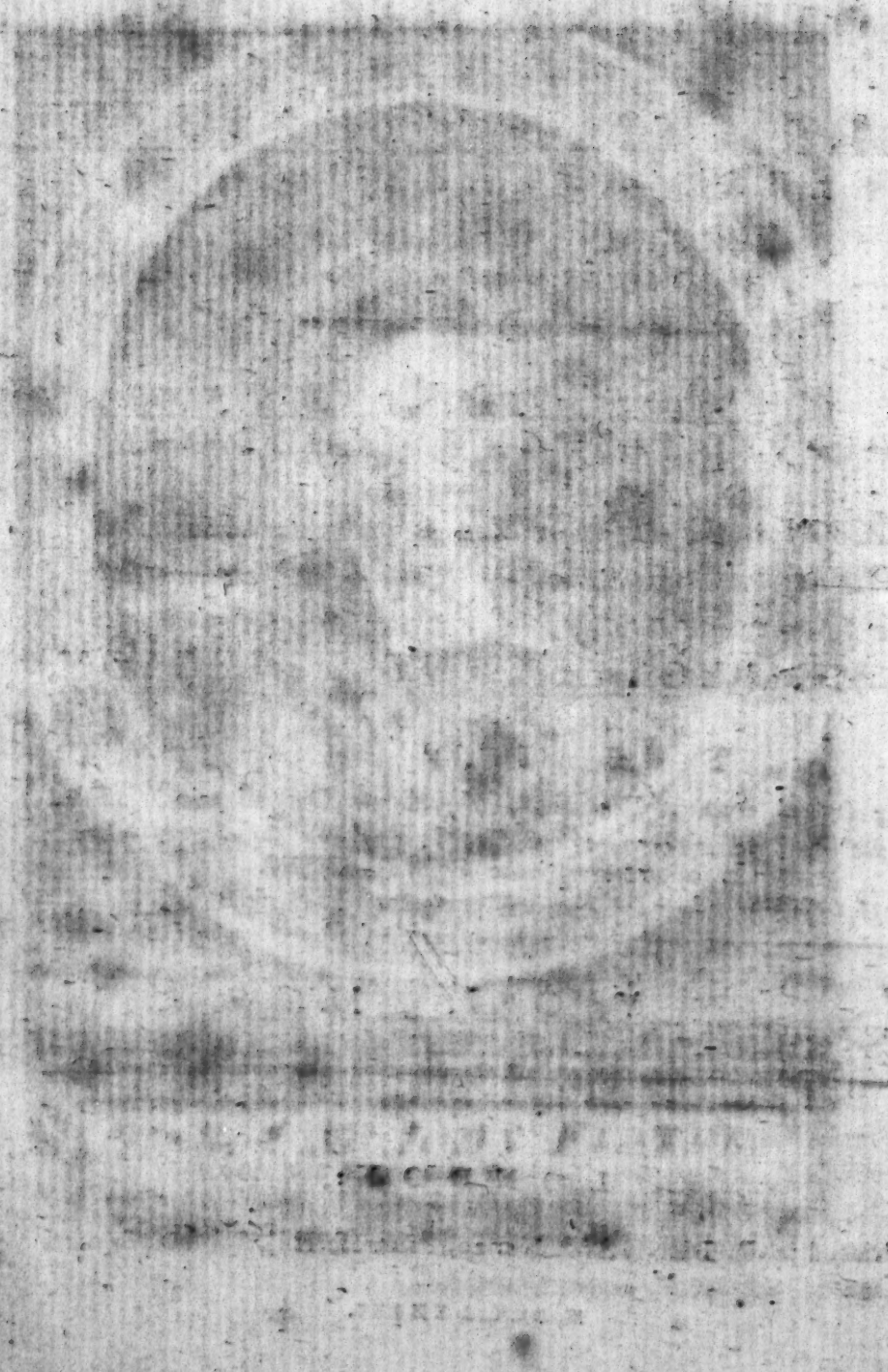
By several eminent DIVINES, of different Denominations, assisted
by many private GENTLEMEN.

V O L. II.

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THE
PROTESTANT MAGAZINE,

FOR JANUARY, 1782.

For the PROTESTANT MAGAZINE,

RELIGION is the obligation Man is under to know what GOD has revealed concerning Himself, and the worship due to Him, and to obey Him. It consists of two parts, FAITH and OBEDIENCE.

F A I T H

Has for its objects the word of GOD, and the several truths it contains. In particular, and chiefly, it respects,

- 1st. GOD, his being, nature, attributes, decrees, works of creation, providence, redemption.
2. The doctrines of the Trinity, or the distinction of the three persons in the divine nature, Father, Son, and Holy Ghost.
3. CHRIST, his person, incarnation, work, and offices.
4. The Holy Spirit, his work, and offices.
5. Man, his original, present, and future state.
6. Death, judgment, heaven, and hell.

7. Faith, regeneration, justification, sanctification, glorification.
8. The enemies the Christian has to resist, the devil, the world, and the flesh.

O B E D I E N C E

Comprises the Duties we owe to GOD, to men in general, to our christian brethren, magistrates, parents, masters, superiors, husband, wife, children, servants.

1. Duties more immediately respecting GOD, are belief, fear, love, gratitude, trust, worship, and honour.
2. Duties respecting men in general, are love, justice, truth, gratitude, mercy.
3. Duties respecting our fellow christians, are the receiving them as CHRIST received us, and every expression of love thence arising.
4. Duties to magistrates, are honour, obedience.
5. ——— to parents, are love, honour, and obedience.
6. ——— to masters, are fidelity, honour, and obedience.
7. ——— to superiors, reverence.
8. Duties of the husband to the wife, are fidelity, provision, honour, protection.
9. ——— of the wife to the husband, are fidelity, obedience.
10. ——— of parents towards their children, love, instruction, provision.
11. ——— of masters towards their servants, are justice, kindness, instruction.
12. Duties having an immediate reference to ourselves, are humility, self-denial, temperance, sobriety, chastity.

For the PROTESTANT MAGAZINE.

THE following is a translation of the 6th chapter of the Prophecies of ISAIAH, extracted from the translation of that divine and evangelical Prophet, which was made by the most sublime, elegant, and accurate critic in *Hebrew learning*, that has appeared since that language has ceased to be

be spoken, and whose writings may safely be pronounced to be the standard of taste. The reader hardly need be informed, that this is no other than Dr. LOWTH, the present Bishop of London.

The notes are too copious to be admitted within this Magazine, considering how extensive a plan the *Editors* have laid out, I shall therefore only insert *one* note, which is explanatory of the prophecy contained in the last verse of the chapter; and which verse, whether as rendered by the Bishop, or by the translators of the Bible now in use, it appears most intelligible and worthy of the Prophet, is left to every reader of common sense and candour to determine.

“ 1. In the year in which Uzziah the king died, I saw JEHOVAH sitting on a throne high and lofty; and the train

2. Of his robe filled the temple. Above him stood seraphim: each one of them had six wings: with two of them he covereth his face, with two of them he covereth his feet,

3. And two of them he useth in flying. And they cried alternately, and said:

Holy, holy, holy, JEHOVAH God of Hosts!

The whole earth is filled with his glory.

4. And the pillars of the vestibule were shaken with the voice

5. Of their cry; and the temple was filled with smok. And I said, Alas for me! I am struck dumb: for I am a man of polluted lips; and in the midst of a people of polluted lips do I dwell: for mine eyes have seen the King, JEHOVAH

6. God of Hosts. And one of the seraphim came flying unto me; and in his hand was a burning coal, which he had

7. Taken with the tongs from off the altar. And he touched my mouth, and said:

Lo! this hath touched thy lips:

Thine iniquity is removed, and thy sin is expiated.

8. And I heard the voice of JEHOVAH, saying: Whom shall I send; and who will go for us? And I said: Behold,

9. Here am I; send me. And he said;

Go, and say thou to this people:

Hear ye indeed, but understand not;

See ye indeed, but perceive not;

10. Make gross the heart of this people;

Make their ears dull, and close up their eyes;

Left

Left they see with their eyes, and hear with their ears,
And understand with their hearts, and be converted ;
and I should heal them.

11. And I said : How long, O JEHOVAH ? And he said :
Until cities be laid waste, so that there be no inhabitant ;
And houses, so that there be no man :
And the land be left utterly desolate.

12. Until JEHOVAH remove man far away ;
And there be many a deserted woman in the midst of
the land.

13. And though there be a tenth part remaining in it,
Even this shall undergo a repeated destruction ;
Yet, as the ilex, and the oak, though cut down,
hath its stock remaining,

A holy seed shall be the stock of the nation."

" 13. — a tenth part] This passage, though somewhat obscure, and variously explained by various interpreters, yet, I think, has been made so clear by the accomplishment of the prophecy, that there remains little room to doubt of the sense of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer sort, left to be vine-dressers and husbandmen, under Gedaliah, 2 Kings xxv. 12, 22. And the dispersed Jews gathered themselves together, and returned to him, Jerem. xl. 12. Yet, even these, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the prophet Jeremiah, miserably perished there. Again, in the subsequent and more remarkable completion of the prophecy, in the destruction of Jerusalem, and the dissolution of the commonwealth by the Romans, when the Jews, after the loss of above a million of men, had increased from the scanty residue that was left of them, and had become very numerous again in their country ; Hadrian, provoked by their rebellious behaviour, slew above half a million more of them, and a second time almost extirpated the nation. Yet, after these signal and almost universal destructions of that nation, and after so many other repeated exterminations and massacres of them, in different times and on various occasions since, we yet see with astonishment, that the stock still remains, from which God, according to his promise frequently given by his prophets, will cause his people to shoot forth again, and to flourish."

Northampton, Jan. 8, 1782.

J. C.
For





For the PROTESTANT MAGAZINE.

MEMOIRS of Sir JOSEPH MAWBET, Bart.

SIR JOSEPH MAWBET, with whose Portrait this Magazine is adorned, is descended from a very ancient and respectable family in the county of Norfolk.

The name of the family has been variously written, as Mantby, Maulby, Mawby, Mawbie, and Mawbey*. Which name the family was called by, from Mawthey, a village in East Flegg hundred, in the county of Norfolk.

Bromfield, in his History of Norfolk, has given a very large and respectful account of this family. Speaking of the village of Mawby, he says, that a family who took their name from the town, was early enfeoffed of it by the Crown. Simon de Mawbey had an interest here in the 10th year of Richard I. Bromfield then proceeds to give an account of the family from that period.

Erasmus Mawbey, Esq. apprehending the civil and religious liberties of his country to be in danger from the arbitrary conduct of Charles the First and his Ministers, took a zealous and active part on the side of the Parliament, for whose service he raised a considerable number of recruits in his neighbourhood, at his own expence, and joined them to Sir Arthur Haselrigge's regiment, which particularly distinguished themselves at the battle at Roundway Down, near the Devizes, in Wiltshire, where, covered with wounds, Mr. Mawbey bravely fell in the defence of his much loved country. The unfortunate death of this vallant volunteer soldier, the second marriage of his widow, and the calamities brought upon them by the civil wars, proved extremely prejudicial to the interests of the family.

Mr. John Mawbey, father of Sir Joseph, was born at Ramston, in the counties of Leicester and Derby, where he possessed an estate.

Sir Joseph Mawbey, Bart. is the eighth and youngest descendant from Mr. John Mawbey, by Martha Pratt, his first wife, and was born at Ramston, in the counties of Leicester and Derby. When about ten years of age, he was

* *Vid. Kimber's Baronetage.*

taken by his uncle, Joseph Pratt, Esq. of Vauxhall, in the county of Surrey, and educated till near 17, with an intention of bringing him up to the church: but his uncle, who was engaged in the malt distillery, perceiving the declining state of health of another nephew, then partner with him, diverted his pursuits from study to business; and dying in 1754, left him considerable property. In 1757, then a very young man, he served the office of Sheriff for the county of Surrey, and at the general election in 1761, was elected member of Parliament for the Borough of Southwark; and, in March 1768, was again chosen for the said Borough, being an active and useful member of the House of Commons. On the change of Administration in 1765, he was created a Baronet of Great Britain, by letters patent, dated on the 30th of July in that year.

Having embraced the invitation of several of his friends in the county, he relinquished the Borough of Southwark, where his interest was very secure, to stand candidate for the county of Surrey at the General Election in 1774: He was opposed by many gentlemen in the county, on the ground of his being a new man (for he was the first of his name and family in it), and at that nomination, besides himself, Sir Francis Vincent, Bart. the Hon. Thomas Howard, now Earl of Suffolk, Sir Frederick Evelyn, Bart. and William Norton, Esq. appeared at Epsom, as candidates: and the latter three Gentlemen having all at length agreed to withdraw, and jointly to support James Scawen, Esq. against Sir Joseph, he was defeated, though not without having polled 1390 votes, of which number near 1000 were single votes. At that election only 3058 freeholders voted §.

A vacancy

§ At this election some hand bills having been published, reflecting on the *family* of Sir Joseph Mawbey, and on his being a man engaged in trade, they were answered in a way that sufficiently mortified the supposed authors.

“ Sir Joseph Mawbey’s ancestors were at one time possessed of much property, and were well known in another county. One of them was killed in 1643, fighting for public liberty. The obscurity of his descendants arose from that circumstance---if his family like some others, had prostituted themselves at the shrine of *despotism*, they might have been equally conspicuous with those that now make the ridiculous boast of ancestry. The Freeholders think ‘an honest man is the noblest work of God;’ the *accidental* circumstance of birth rank, and fortune, are of no consequence, unless supported by the good opinion and confidence of the county. It is *virtue* only
“ that

A vacancy for the county happening by the death of Sir Francis Vincent, Bart. in June, 1775, he became again a candidate to represent that county in Parliament, in which pursuit he was opposed by Sir Francis Vincent, Bart. son of the old member; and William Norton, Esq. son of Sir Fletcher Norton, then Speaker of the House of Commons; when, notwithstanding all the power of Administration was exerted against him, (as it had been in 1768, when he was elected a second time for Southwark, and in 1774, when he before stood for the county) he was elected by a considerable majority; the numbers on the poll being,

For Sir Joseph Mawbey, Bart.	—	1385
William Norton, Esq.	—	1285
Sir Francis Vincent, bart.	—	844

At the general election in September, 1780, he was again, with the Hon. Augustus Keppel, Admiral in the navy, elected one of the Knights of the Shire for the county of Surrey, the numbers being on the poll,

For Sir Joseph Mawbey, Bart.	—	2419
The Hon. Admiral Keppel,	—	2179
The Hon. Thomas Onslow,	—	1506

Sir Joseph Mawbey has received the repeated thanks of the electors of the borough of Southwark, as well as from the freeholders of Surrey, for his parliamentary conduct, which all parties allow to have been *active, disinterested, independent, and uniform*. He set out a *Whig* from education, principle, and conviction; and, consequently, a friend to civil and religious liberty, for which some of his family had sacrificed their lives. But he is not bigotted to names,

“ that *ennobles*. Mr. Pope has finely ridiculed other pretensions in the following lines,

“ Go, if your ancient, but ignoble blood,
 “ Has crept through *scoundrels* ever since the flood,
 “ Go, and pretend your family is young,
 “ Nor own your fathers have been fools so long;
 “ What can ennoble sots, or slaves, or cowards,
 “ Alas! not all the *blood* of all the *Howards*.

“ Sir William Scawen, an *Hamburgh Merchant*, a *Citizen*, and
 “ *Knight of the Shire for Surry*, was as good a man as the present Mr.
 “ Scawen, though he was a *new* man fifty years ago. And Mr *Foot*
 “ *Onslow*, father of the speaker, and grandfather to the present Mr.
 “ (now *Lord*) *Onslow*, was a very worthy and respectable man,
 “ though he was at one time a *malt distiller*, and in partnership with
 “ Mr. *Ford*, at *Guildford*, from which circumstance arose the election
 “ cry against the *Onslows*, of *no black Hogs*.

but

but a friend to the principles which ought alone to distinguish one man from another. We cannot better describe his opinion on this subject, than by quoting his speech made at Chelmsford, at a general meeting of Freeholders of the county of Essex, on Monday January 24, 1780, to consider of a petition for redress of grievances, as transcribed from the printed account of the proceedings there, published in the General Advertiser on the Wednesday following; which we shall do the rather, as it contains a full exposition of his principles and opinions on the American war, and other important objects.

“ Sir Joseph Mawbey then said, as he lived in another
 “ county, and had no considerable property in this, he had
 “ determined not to have spoken a word at this meeting;
 “ but having heard, in the course of debate, some things
 “ said, which, he thought, ought not to pass unanswered,
 “ he begged to trouble them with a few words. He was
 “ sorry to find the Gentleman who spoke last (Counsellor
 “ Crofts) had brought the words *Whig* and *Tory*, into a de-
 “ bate upon a petition, which all descriptions of men must
 “ approve; for his part he was not prejudiced in favour of,
 “ or against any name, or description, so much as to over-
 “ look the principles which ought alone to acquire approba-
 “ tion, or otherwise. He quarrelled with no man who
 “ called himself a *Tory*, for the name he chose to go
 “ by: “ *that which we call a rose, by any other name would*
 “ *smell as sweet* †.” If, therefore, the man who calls himself
 “ a *Tory*, will protect and cherish the liberty of the subject;
 “ will resist despotism, and preserve the different branches
 “ of the legislature, incorrupt, and independent of each
 “ other, whatever he may call himself, (said the Baronet) he
 “ is a good *Whig* to me.” He went on with much animation.
 “ He could not consent to the introduction of new matter
 “ to the petition: the land tax, the grants, and other matters
 “ talked of, might clog and retard the petition: they were
 “ points about which there would be a contrariety of opini-
 “ ons: perhaps they were introduced with the view of di-
 “ viding the meeting, when Gentlemen were afraid, or
 “ ashamed, of direct opposition to the petition itself. He
 “ ridiculed the idea of impeaching Ministers, in a Parliament
 “ composed of nearly a majority of placemen, pensioners,

† See Shakespeare's *Romeo and Juliet*.

“ and contractors ; yet, he said, a time would, and must
 “ come, when he hoped to see the men, who had lost half
 “ the empire, and nearly ruined the other, called to a
 “ severe account. When rents are falling, trade and
 “ commerce declining, the manufacturer starving, and the
 “ country oppressed, it was time to call aloud for public
 “ oeconomy, to prevent an increase of private distress. Both
 “ Houses of Parliament were debased by corruption ; the
 “ Crown has acquired an *influence* that may be destructive
 “ to the liberty of the *subject* ; a power, which in the
 “ hands of a King of *Prussia*, or a King of *Sweden*, might
 “ establish *despotism*.

“ He was not uncharitable enough to suppose there were
 “ not some, who supported the present Administration from
 “ principle only, and were independent. He thought the
 “ Member for the County *, who had shewn no readiness
 “ for this meeting, might be such, and he thought him a
 “ respectable man : nevertheless, if he continued to support
 “ such an Administration as the present, who have undone
 “ their country, he thought the County ought, and he
 “ hoped would, chuse a better representative.

“ He set the arguments used of this not being a fit time
 “ for oeconomy, in the most ridiculous light : in common
 “ life, a reform in expenditure, and a retrenchment in arti-
 “ cles of luxury, were always thought the best and wisest
 “ step for prevention of ruin : it must be so in states.

“ As to the blame Gentlemen had thrown out against our
 “ commanders in America, he was of opinion, whether such
 “ blame was well or ill founded, that no force of this coun-
 “ try could subjugate men inspired with the principles of
 “ liberty : and that *God* and *nature* had forbid the accom-
 “ plishment of so wicked a project. He believed the Ame-
 “ rican war was founded in injustice from the beginning ;
 “ and he thought the man that could wish to put the yoke
 “ of bondage round the neck of his fellow subject across
 “ the Atlantic, unworthy to breathe the free air of this coun-
 “ try : he ought to live in Turkey, in Russia, or France.
 “ Some good would, however, arise from American inde-
 “ pendence, which it was not in our power to prevent ; and
 “ that was, it would destroy *patronage* in part, and restrain,
 “ in some degree, that corruption by place and pension,

* Thomas Berney Brampton, Esq.

“ which

“ which must, if not corrected, overturn the constitution.
 “ He hoped the Crown would be supported with splendour,
 “ and the first magistrate in want of nothing that might
 “ make his situation respectable : but he wished that Par-
 “ liament might be free from that influence, which the best
 “ and wisest men in this country beheld with the most fear-
 “ ful apprehensions.”

Sir Joseph has acted in general opposition to the measures of government during the present reign, because he thought them unsalutary, and inimical to the rights of a free people.
 “ There was indeed (as he himself declared in the House
 “ of Commons, when he brought forwards, March 11,
 “ 1779, a question respecting the incapacity of Lord George
 “ Germaine’s holding a seat in Parliament with his *new*
 “ created place of *Secretary of State for the Colonies*) one
 “ short, very short Administration †, whose general measures
 “ I supported, because I thought it founded on the truest
 “ principles of constitutional liberty ; and, to use the ex-
 “ pression of a great ornament of this House, at the time,
 “ now unfortunately no more ‖, because it appeared to me
 “ to be unconnected with ‘ *the man that wanted wisdom, and*
 “ *held principles incompatible with freedom* §.” He went on
 to say, that “ the Members who composed that Adminis-
 “ tration, seemed to me to realize their professions ; they
 “ procured to be enacted, propositions they had thrown
 “ ont whilst in opposition ; they repudiated and rejected
 “ Acts they had opposed when on this side of the House.
 “ Of that Administration I will say, that every man in this
 “ House, every man in this city, every man in this kingdom
 “ must now be convinced, that if it had continued till this
 “ time in power, or their successors in office, and the noble
 “ Lord in the blue ribbon in particular, had adopted their
 “ principles, we should not now be deploring the melan-
 “ choly situation of this country ; a situation which has
 “ brought distress and ruin to our merchants, manufactu-
 “ rers, and tradesmen : a situation which has tarnished the
 “ glory of the English name abroad, and has brought on
 “ almost general bankruptcy at home. If the members that
 “ composed that Administration should come again into
 “ power, strengthened as I hope it will be by Gentlemen
 “ who think alike on political subjects, unless they desert

† Lord Rockingham’s, in 1763. ‖ Lord Chatham. § Lord Bute.

“ their principles, they will have my cordial, though it
 “ should be feeble support †.”

Sir Joseph Mawbey, whilst there was a petition in Parliament, complaining of his *own* election, in 1768, for Southwark, (having originally opposed all the ministerial measures against Mr. Wilkes) presented that Gentleman's petition to the House of Commons, after several others had refused; and during all the proceedings that followed, supported by his speech and vote, that Gentleman's cause. This happened before the bringing in of Mr. Grenville's Bill for Trial of Elections by a Committee on *oath*; and, as it had not been usual for Members petitioned against to vote, and take an active part in debate 'till the hearing of their causes were over, every body believed he would lose his seat; but, such was his fortitude on that occasion, that it met with the support of very many, the young men of the House in particular, of all parties; so that when Mr. Belchier's petition against his seat came on to hearing, it was *unanimously* voted *frivolous, vexatious, and groundless*; and he was, *with only one single negative*, ordered by the House to make satisfaction to Sir Joseph Mawbey, for the *charge and expence* he had been put to on that account. This was the last election cause heard before the passing of Mr. Grenville's Bill.

When the petition of the Protestant Association was presented to Parliament, on the memorable Friday, June 2, 1780, Sir Joseph Mawbey, Sir Michael Le Fleming, Sir James Lowther, Sir Philip Jennings Clerke, Mr. Tollemache, Mr. Polhill, and Earl Verney, were the only persons, besides the *two tellers* (Lord George Gordon, and Mr. Alderman Bull) who voted for going into the immediate consideration of it: and in the debates which took place in the House of Commons on that petition, on the 20th of June following, Sir Joseph Mawbey spoke as follows, in answer to a virulent attack made by Mr. Burke, on Mr. Alderman Bull, for the speech delivered by him, on the same night, as printed in our Magazine for the month of November last.

“ When the noble Lord (Beauchamp) opened his propo-
 “ sitions, he did it in so cool and dispassionate a manner, as
 “ to afford him great satisfaction: he heard him always with
 “ pleasure, though he was not always convinced by his ar-
 “ guments. He hoped the subsequent part of the debate

† Parliamentary Register.

“ would

" would have been conducted with equal temper and mode-
 " ration, instead of which, the honourable Gentleman who
 " spoke last, had, with a degree of passion and asperity, very
 " unbecoming himself, and very undeservedly, attacked the
 " character of a very respectable Magistrate, who spoke
 " before him, in terms not warranted by any provocation,
 " and indefensible altogether. He had attacked the honou-
 " rable Magistrate, on the preceding night, with similar
 " heat, equal impropriety, and equal violence. Nay, the
 " same Magistrate, on the preceding night, had also been
 " attacked with as much violence, if not with equal passion,
 " by a brother Alderman (Wilkes), in a manner unsuppor-
 " ted by facts, and in a way, that if they were true,
 " should have been used by any other man in the House
 " than that Alderman; because the worthy Magistrate, in
 " times of distress and difficulty, had supported that Alder-
 " man, and he thought personal and friendly obligations
 " should restrain from undeserved abuse: notwithstanding
 " these attacks, he had reason to believe the worthy Alder-
 " man was as honest and as worthy a character as any man
 " in the House, and he had always understood, was so con-
 " sidered, by those that knew him. The heat and the
 " warmth that had shewn itself in this business at different
 " times, by a noble Lord now in an unfortunate situation,
 " (with whom he had no acquaintance) the honourable
 " Gentleman who spoke last, and the Alderman, whom he
 " did not see in his place, (Mr. Wilkes) had made many
 " doubt, who had most zeal, fire, or insanity: Sure he was,
 " it was improperly brought forward on such occasions.

" With respect to himself, he had no connection with the
 " Protestant Association, nor had conversed with any of them
 " till that day on this business. He had seen in the Peti-
 " tion the names of many worthy and respectable men,
 " enemies to riot, and friends of order. Some of his con-
 " stituents had that day applied to him in the Lobby, and
 " had stated their desire of offering evidence to the House
 " in support of the petitions: he was no bigot, and de-
 " tested equally persecution, and the late horrid excesses of
 " men, who, he believed, were not connected with the Pro-
 " testant Association, but friends to plunder only. He had
 " signed no Petition, nor had he ever shewn in the course of
 " his life, a desire to persecute Gentlemen of the Roman
 " Catholic religion. On the contrary, he had lived in friend-
 " ship with some Gentlemen of that persuasion, for whom
 " he

“ he had great regard, and, he believed, with one priest
 “ (though he never knew that mathematically) the late
 “ worthy Mr. Edward Southcote, his neighbour in the
 “ country: and when Mr. Payne, the constable, was said
 “ to be travelling about to prosecute the Ministers employed
 “ in private chapels, he had from friendship desired Mr.
 “ Southcote would be studious to avoid any thing in his
 “ conduct that might awaken jealousy, as it would grieve
 “ him, to be under a necessity of proceeding against him,
 “ which, as a Magistrate, he must do, if information should
 “ come against him. None of them in his neighbourhood
 “ were double taxed. But after saying this, he confessed
 “ he thought the House should be guarded in their conduct
 “ respecting Popery: it was a religion, he believed, intolle-
 “ rant in itself, and, if uppermost, would persecute others.
 “ They ought not to be permitted to educate Protestant
 “ children. They acknowledged a foreign jurisdiction in
 “ spirituals, which might be hurtful and dangerous.

“ The noble Lord who opened the propositions (Lord
 “ Beauchamp) had complained that the pulpit had been em-
 “ ployed by some men, forgetting their Christian character,
 “ to instigate the people. He did not know what the noble
 “ Lord alluded to: but if he meant the preaching against
 “ the errors of Popery, he thought that practice not culpa-
 “ ble. Archbishop Tillotson, and every divine of the last
 “ and present age, had so preached, and he did not know a
 “ clergyman of the Church of England, he believed, from
 “ whom he had not heard, at some time or other, similar
 “ discourses.

“ The noble Lord in the blue ribbon (Lord North) said,
 “ he was against the repeal, on the score of policy—if it
 “ was to rest on that argument, it ought certainly to be re-
 “ pealed. *Popery* was in general believed more suited to
 “ *despotism*, than any other religion; and notwithstanding
 “ what an honourable gentleman (Mr. Fox) had said, in
 “ one of the best and most elegant speeches he had ever
 “ heard, though in the case of Switzerland there might be a
 “ single exception to the contrary; if we look round the
 “ world in general, we shall see *Popery* and *Tyranny* hand
 “ in hand together. In a civil view therefore, any great
 “ increase of *Popery* must be dangerous.”

“ A train of circumstances had led the people to believe,
 “ their religion was in danger. *Papists*, by the capitula-
 “ tion of Quebec! were to be suffered the free exercise of
 “ their

“ their religion ; but he had heard, our court, had not only
 “ permitted a *Roman Catholic Bishop*, to exercise his func-
 “ tions there, fourteen or fifteen years ago ; but had actually
 “ given him a salary. *Popery* was not only tolerated, but
 “ established, by the execrable Quebec Bill afterwards : A
 “ Bill founded in *despotism* and *tyranny*, and which, in the
 “ last Parliament, he had always opposed. These and
 “ other circumstances, had led the people to think it was
 “ meant to encourage it by little and little, till it should ac-
 “ quire a strength that might be dangerous. If it was true,
 “ what the noble Lord in the blue ribbon said, that *Popery*
 “ was decreased since the revolution, and even within the
 “ last twenty years, why would not the noble Lord permit
 “ a still further decrease ? Why not let it quietly expire in
 “ this country, unless *political* reasons, in his judgement,
 “ made it proper to spread and extend it ? He was therefore
 “ clearly for a repeal of part of the late act ; and he objected
 “ on the account of want of proof, to Mr. Burke’s amend-
 “ ment.”

On the 26th day of June 1780, when the House of Com-
 mons, was afterwards engaged on the subject of the Bill, to
 restrain *Papists* from taking upon themselves the education
 of the children of *Protestants*. Sir Joseph Mawbey, on a
 motion being made for going into a committee on the said
 Bill, declared *,

“ He wished to say a few words. He then stated, that
 “ some of his constituents had desired him on a former day,
 “ to advertise the House, that they were ready to adduce
 “ witnesses in support of the allegations, in the petition of
 “ the Protestant Association, and he was now desired, to
 “ acquaint the House, that witnesses attended in the lobby
 “ to prove every such allegation.”

“ He was sure the worthy and respectable gentleman, his
 “ honourable friend (Sir George Saville) had originally
 “ brought in the present and former Bill, from the purest
 “ motives : He had always proved himself a friend to tole-
 “ ration, as well as civil liberty ; from the most liberal and
 “ praise worthy motives, he had more than once attempted
 “ to unsettle the dissenting clergy from subscriptions. Two
 “ Bills for that purpose had been carried through the House,
 “ but, as they were not supported by administration, a ma-

* See Parliamentary Debates.

" jority of *court-lords*; and almost all the *bishops*, had rejected
 " them in the other House of Parliament. The Bill in fa-
 " vor of *Papists*, was supported by *administration*, and in
 " consequence was not opposed in the other House. And
 " though in the subsequent session, the honourable gentle-
 " man's Bill in favor of the *dissenting clergy* had passed, he
 " was himself firmly persuaded, from the predilection given
 " to *Popery*, it would have been again rejected, unless the
 " *Papists* had been first released from the act of the 11th
 " and 12th of King William. He had his doubts of the pro-
 " priety of the present Bill; because, under the idea of con-
 " fining *Papists* from educating the children of Protestants, he
 " was afraid, by implication at least, it might take off the
 " restriction contained in the act of the 23d. of Q. Eliza-
 " beth, which subjects such as should keep, or maintain
 " *Popish school-masters*, to a penalty of ten pounds per
 " month, and such school-masters themselves, unlicensed by
 " the bishop of the diocese, to a year's imprisonment. If
 " this was meant, why not say so in direct terms? If the
 " Bill, by such restraining from the education of Protestants,
 " would virtually authorize them to keep schools for all their
 " purposes, which he feared would be the construction put
 " upon it; he was persuaded, instead of allaying the present
 " discontents, it would increase them. Whatever might be
 " said of the people's being misled, in their interpretation of
 " the late act, he believed it could not be said with truth of
 " only a few. There were among the petitioners men of
 " knowledge, ability, and learning; and he thought the
 " alarm against the increase of *Popery*, in consequence of
 " that act, had taken deeper root than many gentlemen
 " imagined. All descriptions of men he found, were loud
 " against the impolicy of the act; because, though none,
 " or but few indeed, wished persecution, they thought the
 " *Papists* had nothing to complain of before; every thing
 " was quiet, and they had construed the relaxation of the
 " penal laws into a full toleration. Not less than thirty-
 " three schools were established in the neighbourhood of Lon-
 " don; many new chapels and mass houses, had been
 " opened in different parts of the kingdom: That he
 " thought, if the *Papists* held the tenets of *passive obedience*
 " and *non-resistance*, it was a dangerous and damnable opi-
 " nion, in this free country. Our government at present,
 " was built on other principles, and he thought, any con-
 " siderable increase of *Popery* might be dangerous in a civil

view, more especially as they submitted in spirituals to a foreign jurisdiction, an *imperium in imperio*, highly improper."

In a second speech in the committee, on the same day on the Bill, he said,

"The honourable gentleman (Mr. Burke) who spoke last but one, had complained of the late day of presenting the petition, of no evidence having been offered till this day, and of his wish to see the faces, and know the names of the persons he has described with some virulence, as calumniators and falsifiers of truth. For his own part, his knowledge of them in general was recent; but some among them, he knew, were worthy and respectable men: He had seen two gentlemen on Saturday for the first time; one of them was Mr. SWAIN, who saved the life of the honourable chairman, (Mr. Ellis): the other was Mr. Fisher, who said, he was secretary to the Protestant Association, and had been honourably discharged, after being taken up, and put into the Tower. These gentlemen had put into his hands, an account of schools established since the acts differing widely from the account of the honourable gentleman. The committee under whom that secretary acted, were in the lobby, and they were ready to prove, by indubitable evidence, all they had stated in their petition."

"With respect to the reasons that induced a delay in presenting the petition, he was not informed of them. This was not the first time proofs had been offered: From the first application of the petitioners to him, amongst whom were many of his constituents, though he himself had not signed, he had offered, in their names, to bring the proofs forward, and this he did a week ago. The adjournment of the House probably prevented an earlier offer: They were peaceable and quiet men, detesting, with himself, the infernal practices of a mob, whom plunder alone had instigated to the commission of acts disgraceful to humanity; he had authority to assert, that not a single subscriber to their petition, had been found amongst the rioters. The secretary, against whom in particular, so much had been intimated, appeared to him to be an honest, artless young man; that no one would suspect at all to have encouraged such transactions."

"He assured the honourable gentleman, that the petitioners, and committee in particular, never were afraid of their names or persons being known: They were now in the

“ the lobby, ready to prove all they had asserted. That no-
 “ thing had happened hitherto, and nothing could happen in
 “ future, in consequence of any enquiry, that could or
 “ would hinder them from appearing, if the House chose
 “ to call them in. As to their meeting in a peaceable man-
 “ ner in St. George’s Fields, he believed no learned gen-
 “ tleman, either in this House, or any where else, when
 “ the trial should come on against a noble Lord, would con-
 “ tend, that such meeting was treasonable in itself; if so,
 “ county meetings, meetings for enquiries, and redress of
 “ grievances, would be treasonable and illegal, and that
 “ could never be supposed. Not that he justified the pro-
 “ priety of such meeting, inasmuch, as a mob ~~took~~ advan-
 “ tage of their peaceable deportment, to commit outrages,
 “ that every man of every religion, must think diabolical
 “ and wicked. They can prove, that so far from any of
 “ that mob being influenced by religious motives, many of
 “ the most active rioters were Roman Catholics; not that
 “ he would therefore insinuate reflections against *Papists* in
 “ general: It was no reflection on any profession, that
 “ highwaymen, foot-pads, and house-breakers were of
 “ this, or that religious persuasion; when no religious tenets,
 “ and no belief, appeared to influence their conduct.”
 “ He then went into a detail of the Roman Catholic
 “ schools, and read the names and descriptions, from a
 “ paper in his hand, thirty three schools established in Lon-
 “ don and its neighbourhood, since passing the late act;
 “ all of which, he was instructed to say, they had evidence,
 “ to prove to the House: and so far from the petitioners de-
 “ serving severe reflections, for publishing falsehoods respect-
 “ ing Sedgley school in particular, as if established since the
 “ late act; he assured the committee, it was expressly de-
 “ scribed as an old one. He stated the increase of mala-
 “ houses and chapels; and he read an account of several per-
 “ sons who were ready to prove, they had been offered
 “ money, to permit their children to be educated in the
 “ *Papish* religion, and of some who had actually taken par-
 “ ticular sums for that purpose.”
 “ He talked of the danger in a civil view to the public,
 “ from any material increase of *Papists*; was sorry the act
 “ was repealed, because of the ferment it has occasioned.
 “ Nobody molested them before. No one was inclined to
 “ put the penal laws in execution, and it was dangerous to
 “ disturb things at rest; more especially so, at a time when

“ the distresses of the public and individuals, had filled the
 “ country with discontent. Administration was hated;
 “ their measures universally condemned; and political dis-
 “ content, aided by religious, may prove extremely danger-
 “ ous. And he concluded by saying, he could not approve
 “ of the bill, if it really legalized the keeping any schools by
 “ *Papists*; and, by so doing, virtually repealed the act of
 “ the 23d of Queen Elizabeth.”

He was one of the sixty-three gentlemen of the House of Commons, who, in 1762, divided against the preliminary articles of the peace; believing that it was not adequate to our successes in the war, so successfully planned, and conducted by Mr. Pitt, afterwards Earl of Chatham. He opposed general warrants, the seizure of papers, the expulsion of Mr. Wilkes in 1763, and afterwards in 1768; the illegal proceedings respecting seating Colonel Lutterell, with a vast inferiority of votes, for the county of Middlesex; and has always voted for shortening the duration of Parliament. He also opposed the Quebec Bill, which has *established* POPERY in Canada; and all the train of *missaken* if not *wicked* measures, which have produced the present war, beggared this country, and lost AMERICA. Believing the King's civil list money, had been employed in corrupting the members of the legislature, by *unnecessary places, pensions and douceurs*; he opposed the grant of 100,000 yearly, to augment it to 900,000 *l.* per annum. And also the payment, with the public money, of the large debt owing on the *civil list*, when Parliament, at two different times, gave the king more than a *million* to discharge the same.

He supported the act which passed a few years ago for removing certain disabilities from Protestant *dissenters*; and has uniformly voted for every proposition in Parliament for reducing the *alarming influence of the crown*, which, in the opinion of the most discerning, bids fair to establish *despotism*. The last Parliament voted, “ that such *influence had increased, was increasing, and ought to be diminished*,” but shamefully refused afterwards to adopt any measures to lessen it. Firm, steady, and uniform as Sir Joseph Mawbey has always been, we may safely rely on his persevering, with other independent gentlemen, in the support of proper measures to reduce such *influence*.

Sir Joseph, in August 1760, married his present Lady, Elizabeth, only surviving daughter of his first cousin, Richard Pratt, Esq. of Vauxhall, in the county of Surrey; who,

on the death of her brother Joseph Pratt, Esq. in 1766, then a fellow of Trinity College, Cambridge, became heir to his estates and fortune. By this Lady, Sir Joseph has had nine children, Elizabeth, Pratt, Catherine, Onslow, Sophia, Joseph, Emma, Mary and Emily. Of these Catherine, Joseph, Emma, Mary, and Emily are now living.

To the Editors of the PROTESTANT MAGAZINE,

IT gave me peculiar pleasure, *Gentlemen*, to find that you intend to allot a place in your useful and instructive *Magazine*, for CASUISTICAL DIVINITY, as I am thereby enabled to propose some questions to your more learned and critical readers for their solution, which I have never been able as yet to obtain a satisfactory answer to.

I shall beg leave for the present to offer *three* for their consideration :

I. How is Psal. cv. 28. as it occurs in the bible translation, to be reconciled with the same passage as we find it in that translation used in the liturgy of the Church of England? In the *former*, the words are thus : " He sent darkness, and made it dark ; and they REBELLED NOT against his word." And in the *latter*, thus : " He sent darkness, and it was dark ; and they were NOT OBEDIENT unto his word." Here is certainly a manifest contradiction ; and which assertion are we to believe ? The original words, as they stand in the present Hebrew text, are rightly translated in our Bibles ; and this reading is further confirmed by Dr. KENNICOTT'S *Bible*, as there appears to be no variation on this verse which affects the sense. I have no opportunity of examining the *ancient versions* in any of the *Polyglots*, which ought to be done before this difficulty is attempted to be reconciled ; for the question is, What word was found in the copies from which those versions were made ? An old edition of the Bible in *Latin*, printed in the year 1495, which I have by me, expresses the passage thus : " Misit tenebras et obscuravit : et NON exacerbat sermones suos." I have also an edition of the Psalms in Greek, printed at Paris in 1618 ; in which I find the verse in these words : " Εξασείλας σκότος δὲ ἐσκότασεν· ὅτι ΠΑΡΕΠΗΚΡΑΝΑΝ τοῖς λόγοις αὐτοῦ.

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The late Bishop *Hare*, in his edition of the Psalms, supposing that the *Hebrew* text was defective, and that the *Vulgate* was right in this place, altered *וְיָמָן* into *וְיָמִין*, to suit his rendering; and was followed by the present Rev. Mr. *Green*, in his new translation of the psalms: but the Bishop never hesitated to alter where he could not understand; for he certainly had more ingenuity than modesty.

II. In comparing the Bible translation of the Psalms with that used in the Liturgy above-mentioned, many and frequent variations occur; but none more remarkable than the *three* verses which, in the 14th Psalm, the latter retains more than the former. If these verses are genuine, it cannot be true that the 53d Psalm was intended to be a transcript of this: and that they are so, I wish to find good proof. All the evidence in favour of them, that I have been able to collect, is this; that the Apostle *Paul*, in Rom. iii. 13—18, expressly quotes them; that they are found in *two* of the collated copies in KENNICOTT's Bible; and that they are retained in the above-mentioned *Latin* Bible and *Greek* Psalter, in my own possession.

III. In comparing 1 Sam. xxviii. 6. with 1 Chron. x. 14. we find that, in the *former* place, it is said, "When Saul *enquired* of the Lord, the Lord answered him not," &c. And in the *latter*, that he "*enquired NOT* of the Lord; therefore (the Lord) slew him," &c. How are these seemingly discordant passages to be made to harmonize?

Should I obtain satisfactory solutions to the above difficulties, I design (please God) to communicate more questions of a similar kind; as my wish is to have all *SEEMING* contradictions removed from the Scriptures of Truth, that the enemies of the religion (as well as the *cross*) of CHRIST may have nothing to alledge against it on this ground.

I am, Gentlemen,

A supporter and sincere well wisher of your undertaking,

Northamptonshire,

NOMIKOS,

Jan. 5. 1781.

P. S. Had your correspondent J. G. who has given us, P. 101, Dr. *Grey's* Translation of the last words of David, recollected the word which is preserved by the *most ancient* of all the collated MSS. In Dr. KENNICOTT's collections, and which that *very learned critic* himself takes notice of in his *Dissert. on the printed Heb. text*, and in his *Dissert. General*. annexed to his bible, he would not, I think, have omitted the

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the mentioning of it, as it adds such a dignity to the sentiment. The words are written thus in that MS.

“וְכָמוֹךְ בֹּקֶר יוֹרֵה יָמֹחַ שָׁמֶשׁ”

“And as the light of the morning shall arise JEHOVAH the Sun.”

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

AT such a time as this, when the corrupt religion is gaining ground among us so rapidly, it becomes the duty of every friend of the Protestant cause, to stand forth as an individual, to make what resistance he is able to the encroachments of Popery, and to exert himself to the utmost of his power in opposing its progress.

Under a conviction of this sentiment, I have assumed the pen in order that I may contribute, as far as I am able, towards stopping the progress of Popery, by endeavouring to lay open some of its principles, and to shew how inimical they are to society.

I am happily glad to find that the insidious (perhaps Jesuitical) author of “*The State and Behaviour of English Catholics*,” has met with so able a refuter, when I bought the pamphlet last spring, and found to my great mortification, that it was the production of some subtle Papist, attempting to lull the public asleep with his sophistical opiate; I looked in every news-paper to see if there was none to appear in the cause of truth, and to detect his falshood and deceit; at length one appeared, who I hope will finish what he has so happily set out in.

I intend occasionally to communicate extracts from a very spirited masculine and elaborate work, which appeared first about the latter end of last year, entitled “*FREE THOUGHTS on the TOLERATION OF POPERY deduced from a review of its principles and history, with respect to liberty and the interests of Princes and Nations, &c.*” The author of which, has chose (perhaps prudently) to appear under the fictitious name of “*CALVINUS MINOR, SCOTO BRITANNUS.*”

I do not mean to confine myself to this publication alone, but may now and then produce some quotations from other works on the same subject; and I the more readily undertake

this

this task, because it is probable, that many of the readers of the *Protestant Magazine*, may not have an opportunity of reading so large a work as that of *Calvinus Minor's*, while others possibly may either not know how to come at it, or not choose to give the price of it.

I begin with the **JESUITS**, a body of people among the **Papists**, of all others the most learned, crafty and formidable; who have got a much *surer footing* in this country, than *British* Protestants generally imagine; for there are but few Coffee-houses or Taverns, especially in London, and few noblemen's *suites* in which there is not **ONE at least**, belonging to that society. Let not the reader be startled at this assertion, there are people who know that it is a **FACT**. Let him recollect what numbers of them came into this kingdom, at the time of their banishment from some of the kingdoms on the continent: Nor let him object, that such employments are too mean for men educated so learnedly as they are; let him know that a Jesuit can, at the nod of the superior of the order, put on the mask and act his part with the same ease, in any condition in life, be it either in the circle of the polite, or among Waiters, Valets, or Hair-Dressers. These are the men we have to fear, as well on account of their insidiousness as their cruelty; and of them we may with truth say that, "*The men who have turned the world upside down, are COME HITHER ALSO!*"

I am, Gentlemen,

Dec. 11, 1781.

Your's, &c.

ZENAS.

I shall premise with an extract from a pamphlet lately published, entitled "*The SPIRIT of POPERY dispaid, or the doctrine and discipline of the Papal Church.*"

"Chap. I. *Unity of Doctrine.* Representation of the first age of the society of **JESUS**, described by the Flandro-German province of that society. Printed at Antwerp, by Balthager Moret, 1640. Published and printed by permission of John de Tottenare, provincial of the society of Jesus, in German Flanders, in consequence of power received from *Adria Vindelschi*, general of that order; after three divines of the same society, had examined and judged it worthy to be printed, Pref. p. 33."

"The members of this society are scattered over all the world, and dispersed through all the nations and kingdoms of the

the globe; a seperation however only marked by the distance of places, and not of sentiments; the difference of language and not of affections; the disparity of faces, not of manners. In this society, the opinions of the Latin and Greek, the Portugueze, and the Brazilian, the Irish and the Samaritan, the Spaniards and the French, the ENGLISH and the Dutch, are the *same*: among such diversity of geniuses there is no debate, no contention; but so great harmony prevails among them, that one would think them all the same person. The place of their birth makes no difference, *for they have all the same end in view*, the same way of life, and the same vow firmly unites them together. ONE MAN ALONE, BY A SINGLE NOD, *manages the whole society*, which is easily moved, but difficult to be thrown into confusion."

"The works of *James Gretser* of the society of Jesus, revised and corrected by the author, VOL. II. A defence of the society of Jesus at Ratisbon. 1738. By permission granted, Nov. 21, 1732, by Joseph Mayr, Provincial of the society of Jesus in *Upper Germany*; in virtue of a power granted him by *Francis Ritz*, general of the order. Pref. VOL. II. p. 21."

"We are not to judge of the doctrines of the Jesuits from a few transient and dark sentences, but from the strain of their books, a great number of which, thanks to heaven, are now extant."

"From the writings of our divines, the reader may easily judge, if our doctrine, be not agreeable to the doctrine of Jesus Christ."

"There are a great number of theological works extant, composed by the doctors of the society. We profess *the same doctrine* in a variety of places, in the public schools as well as in private. If at any time we adopt a *milder opinion*, it is not without reason and the best authorities, which are equally valid in speculation and in practice."

(To be continued.)

For the PROTESTANT MAGAZINE.

HISTORY OF POPERY,

(Continued from vol. i. page 135)

P A C K E T VII.

Spéque metúque procul.

That General Councils have corrected several Popes. That they may, and have erred. The Reasons why any full and free is not now to be expected. The History of the Church carried on. Constantine not baptized, till near his Death. The Fable how his Mother found the Cross our Saviour suffered on; and how the Nails were disposed.

WHAT we have said, concerning the Decrees of Councils in matters of Faith, that they are to be regulated and examined by the Scriptures, we find confirmed by no less an authority than that of the famous Augustine [in his treatise against Maximus the Arian, l. 3, c. 14.] *nec ego nicenum, &c.* “Neither ought I (says he) produce the Nicene, nor you the Ariminum Council, as having already prejudged, or absolutely determined the cause beyond farther appeal on either side; for I am not bound up by the authority of this, nor you by the decrees of that; but let us regard the authority of the Holy Scriptures, witnesses not appropriated or partial to either party, but common to both.” A saying worthy the pen of one that was to be reckoned among the chief fathers of the church.

True it is, the Romanists do not agree amongst themselves in the point. Bellarmine [*de conc.* l. 2. c. 13.] musters up three different opinions of their own. Gerson and other doctors of former times, and the popish French church to this day, assert Councils to be above the Pope. The canonists, Bellarmine himself, and his brother jesuits, that the Pope is paramount to Councils. Some more warily alledge, the Pope is only above a Council, so as not to be subject to any coercive sentence of theirs. Many of their schoolmen, confess councils may err in matters of fact. Others aver, that being confirmed by the Pope, they can neither mistake in
fact

fact of faith. 'Tis not our business to reconcile them, but the plain truth is,

1. Councils generally, till these later ages, were acknowledged above the Popes, and have often corrected them. The emperor Otho II. having with good advice laboured to reclaim Pope John XII. without effect, indicted a council, calling together the bishops of Italy, by the judgment of whom the life of that wicked man should be judged; and the issue was, that he was deposed. *Plat. in Joh. XIII. (pro XII.) Vid. Baron ann. 960.* The sixth and seventh general synods anathematized Honorius by name, when he was dead, because his heresy was not before confuted; and would have served him so, if he had been alive. Barrow's *Pope's Suprem. p. 390.* Divers synods (that of Worms, of Pavia, of Brescia, of Mentz, of Rome, &c.) rejected Pope Greg. VII. *ann. 1076.* Pope Adrian himself in the eighth synod (so called) confessed, that a Pope being found deviating from the faith, might be judged, as Honorius was. *Baron. ann. 1033. §. 3.* Gerbertus (afterward Pope Silvester II.) maintained that Popes might be held as Ethnicks and Publicans, if they did not hear the church. *Baron. ann. 992. §. 44.* The council of Pisa, *ann. 1409.* displaced two Popes, viz. Gregory XII. and Benedict XIII. That of Constance deposed Joh. XXIII. as a drunkard, an incestuous person, a pedlar of pardons, and an infidel: Platina saith, he was deservedly and justly deposed. One of the resolutions of this council was, that a general council legally summoned, was invested with a supreme authority next to Jesus Christ. So that then infallibility was placed in a general council. That of Basil deposed Eugenius IV. and declares the decree of the said council of Constance, of a council's superiority (over the Popes) to be a matter of faith. And these last mentioned councils that so decreed, were likewise (if that could add any strength) confirmed by several Popes, viz. Martin V. and Nicholas IV. as by their respective acts appears; whence it undeniably follows, that the later councils of Lateran and Trent, that decreed the Pope to be above councils, do not only demonstrate, that Councils, Pope and all, *may err,* and consequently the fallibility of Rome's church; but also that Rome has changed its faith.

2. That councils called *general*, even though so confirmed by the Pope, may and have souly erred, and that too in matters of faith, may yet farther appear by these instances, amongst many others that might be brought. The sixth

General Council, which was the third holden at Constantinople, ann. 690, Canon the second, ordered, those that had been baptized by Hereticks, to be rebaptized; which error Augustine refutes (L. 7. of Baptism.) And in their 72d Canon, they adjudge marriages contracted with hereticks ought to be dissolved, in opposition to God's word, Matt. xix. 9, 1 Cor. vii. 11. And yet this synod was both agreed to by the bishop of Rome, and a subsequent council.—The seventh General Council, called the second of Nice, about the year 800, decreed, *that images should be worshipped*; canon the seventh and ninth, against the expresse command of God, Exod. xx. 4. and contrary to a former council under Copronymus, and another afterwards at Francford, in the days of Charles the Great. The same second council of Nice decreed, *that angels and the souls of men were corporeal and circumscriptible*, against the testimony of divine writ, Luc. xxxiv. 30. Col. i. 16.] The Roman council, under Pope Stephen VII. decreed all the acts of his predecessor Formosus to be void; but that of Ravenna, under John XII. condemned that decree, and ratified the said Formosus's doings. It is well known, how differently councils decreed in the Arian controversies; and what a variety of them Constantius set up against them at Nice. And so it was in the Eutychian heresy, approved in the second council at Ephesus, but soon after condemned at Chalcedon. (Dubin. Cent. 5.) “But what need we rise further into councils to pick out contradictory canons, since themselves declare, that they are not infallible? For at the end of each council, there is most times a prayer set down, that God would pardon their ignorance and errors; as any that peruses the volumes of the *antient councils* may perceive.” Which by the way shews the absurdity and impiety of that clause in Pope Pius IV's profession of Catholic faith, now used for the reception of converts in the church, viz. “I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred Canons and General Councils, and particularly by the holy council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.”

3. Hence may appear the vanity, shall I call it? or rather blasphemy of those sayings of Gratian, [Lift. 19 and 20.] *that the decrees of councils, and decretals of Popes, ought to be reckoned amongst, and esteemed of equal authority with the Canonical*

Canonical Scriptures. And of Pope Gregory the Great, [Lib. 1. Epist. 24.] that he reverences the first four General Councils altogether as much as the four gospels. Most true it is, his successors have regarded them both much at a rate; that is, trampled upon either of them that stood in the way of their ambition, or avarice. Thus the sixth canon of the first council of Nice, which equalled Alexandria and other Patriarchal sees with that of Rome, is corrupted; and to strengthen the Pope's militia, fifty false canons added to the twenty canons of that so revered assembly. So have they abused the fathers of the Chalcedon council, that said, — Let the see of Constantinople be, as well advanced as Rome, being the next unto it; which is thus cleverly falsified by a *negative* added to the last words, let her not be advanced in matters ecclesiastical as she: Let her be next unto it. So have they adulterated the 28th canon of the council of Carthage; speaking how the churches of Africa should not appeal beyond sea, this clause is foisted in, *unless it be to the see of Rome*. To this pass are General Councils come; those of old are made to speak new language; those of later times, reach things quite contrary to the old.

4. A General Council, *full and free*, is rather to be wished than hoped for, since it is never like to happen. Those that have long abused the world with that specious name, have mostly been but *imperial or ecclesiastical machines*; no free agents, but wound up, set on going, and let down by the direction and hand of some self-designing workman. Observe the church of Rome, flushed with conceits of Catholic power and infallibility, (like Pompey) not enduring any equal; and the Greek church (though oppressed, yet spread through many nations of the East) scorning (with Caesar) to admit in this case any *superior*. Consider the differences of Lutherans and Calvinists, and the church of Great-Britain (the most sound and moderate in its original constitution of any one on earth.) Regard the several jarring interests of princes and states, that must consent to the congress; and then tell me, if any such full and free assembly, for calming and reconciling the christian world in ecclesiasticals, can rationally be expected before the return of Elias. Nor is it more impracticable than *useless*, if the Roman doctrines are true: For if the Pope (either in his own person, or in *Cathedra* amongst his cardinals) be *infallible*, (as most modern papists would make us believe) then councils are wholly unnecessary and imperti-

impertinent; for *frustra fit per plura, quod fieri potest per pauciora*. But to return to the first council of Nice.

That venerable synod having (as we mentioned *Packet V.*) condemned the tenets of Arius, and he himself being *banned*, his followers (though more out of compliance than conviction, as appears by the sequel) subscribed the New Creed all but 17, who fell under severe censures of *deprivation*, &c. And now the orthodox party (called *Homousians*, because they believed the second person of the Trinity to be of the *same* substance with the *father*; as their opposers, *Homiousians*, because they asserted he was only of a *like* substance, not of the *same*, a most ridiculous notion) flourished throughout the empire, and the devout Constantine went on with his *bounty* and *liberality* to the church: Though not without some ill omens, of her taking a *surfeit* by his beneficence, if we credit the legend of Silvester, which records, that at the time he endowed churches with so large revenues, there was a voice heard in the air, (whether from a good or bad angel, I determine not) *hodie venenum effusum est in ecclesiam: This day is poison poured into the church*. 'Tis certain her tranquility lasted not long, but a more lamentable feud and persecution arises out of her own bowels, than any she had before endured from her Pagan enemies. For the Arians enraged at their late defeat, some years after cajole Constantia, the emperor's sister, to their party, who prevails with her brother, to recall Arius from exile; whence new fires about the old question arise, and the business was ordered to be re-heard at Tyre, whither the emperor thought to have gone in person, as in his way to Jordan, in which river he designed to be baptized. But whilst he was preparing for his progress, he falls sick, and dies at the city Nicomedia: A prince for devotion and zeal deservedly famous in history.

To this account of him we shall annex the story of his mother Helena, as 'tis very gravely told by Platina, and other Popish authors, *viz.* that this good lady ('tis supposed in her dotage, for they confess her then fourscore) being admonished by a dream, to go to Jerusalem in quest of the cross our Saviour suffered on, found in the place of the said cross, a marble statue of Venus; but having digged the ground, discovered three crosses; and also the title J. N. R. J. that was once fastened to the cross of our Lord, but now lying by itself, so that they could not tell to which it belonged; but were quickly satisfied of that important doubt, by a miracle: for
a woman

a woman almost at death's door (Platina says she was as dead as a door nail) having two of them applied to her, found no benefit, but as soon as touched by the third, in a trice recovered or revived. By this knowing the right, hence the empress joyfully brought it, in which were the nails still remaining, that pierced our Lord's body ('tis strange they were not drawn, when the body was taken down; but Catholic faith admits no scruples.) Baronius confesses there could be but three, or at most four of them: And how do you think she disposed of them? The cardinal tells us exactly; two she caused to be fixed in a *bridle* for her son Constantine's charging-horse, as supposing (we must conceive) they would make him invulnerable: Another she put in his crown; (Platina says, it was in the top of his *helmet*) and the fourth (which in my poor opinion, was as well bestowed as any of them) she threw in a great tempest, into the Adriatic Sea, to be calm, and keep it from doing mischief. Yet to this day, there are (in several places) as many of these *very nails*, to be seen with adoration, as would half set up an honest country smith.

For the PROTESTANT MAGAZINE.

TO THE OBSERVER.

S I R,

I Observe in last number your double address, to the Editors and Readers of the Protestant Magazine, observing the signature you have assumed, I own I expected a select set of striking, if not new observations upon Popery, or Popishly affected Protestants; the perfidious tricks and cruelties of the Papists, the hypocrisy and carnality of their priests, while they pretended to live a life of celibacy; the political views of the m—st—y, in extending favors to a sect so dangerous to all good governments; the indolence and inattention of the greater part of the minority, in not considering the pernicious tendency of granting them such favors. The amazing inconsistency of other certain gentlemen in the opposition, in joining with an arbitrary m—st—y, in befriending them, The stubborn obstinacy of his M—st—y, in refusing an instructing present from his loyal Scots in Scotland. The unaccountable folly and blindness of many lukewarm Protestants

ants in both kingdoms, who see, or pretend to see no danger of an increase of Popery in Great Britain; or some such similar subjects, suitable to the spirit of the Magazine. Numbers of which come daily under the observation of every one, who has eyes to see, ears to hear, a head to understand, or a heart to regard the true interest of posterity, as men, as christians, or as Britains.

But how much was I disappointed, when on perusing your introductory piece, I found not a single observation from beginning to end; but only a simple letter of solicitation for assistance. And this too founded upon an assertion, which none but those who have faith for the absurdities of Popery, could give the smallest credit too. Pray Mr. Observer, where is the impossibility of your furnishing the Protestant Magazine with a page or two, once a month without assistance. For my part, I would as soon believe transubstantiation, as credit you in this. Allow me to say, the assertion favors of a voluntary humility, unbecoming a Protestant *Observer*. If you have leisure to write at all. If you have but one hour in the month, or should borrow that hour from sleep, you may furnish an *Observer* of a couple of pages monthly, without the assistance of any one. And I doubt much if the Editors will be able to spare you much more room, unless they turn the Magazine into an *Observer* altogether. I am therefore, humbly of opinion Sir, you ought to exert your own genius, and give in your own observations for the future. For although I am no Papist, I cannot help thinking it would be a species of works of supererogation, for the subscribers to the Protestant Magazine, to send their letters, essays, &c. to the *Observer*; while perhaps, the Editors themselves, may stand in much more need of a supply. I am so much of this opinion Sir, I have even communicated their observations to you; sensible that they might take up the room of better than yourself, were it not for the sake of introducing one or two more, upon subjects on which I could not address the Editors, with equal propriety.

The first observation I have to trouble you with is, occasioned by a query and answers (inserted page 207—8, signed A. C. neither of which, are in my opinion, satisfactorily stated. The query is stated in such general terms, that it ought to be answered in the affirmative instead of the negative, for no proposition in Euclid, can be more clear than that it is the duty, of every person to do all the good he can,

can, either to God or man, when opportunity occurs, and every obstacle is removed. If Mr. A. C. denies this, he must of consequence infer that of you, when you write an Observer. The Editors when they publish a Protestant Magazine, and the subscribers in general when they read it, are all equally guilty of sin; because, in all the canon of scripture, there is no express command for writing, printing, or reading periodical publications of any kind.

The only other observation, with which I shall trouble you is, upon the conduct of the Editors themselves, who will pardon me for saying they are culpable, for admitting a clause or two, into the essay on *Natural and Moral Inability*, reflecting against particular classes of Protestants, whose zeal for the cause of truth and liberty, has appeared as great as those of their opponents. The clause I allude to, you will find in page 219, wherein not the most honourable mention is made of the Arminian and Heudo Calvinistic schemes. Allow me Sir, to observe, that every reflection of this kind, is unbecoming a Protestant Magazine, which ought to be conducted upon such liberal principles, as to give satisfaction in perusal, to Protestants of all denominations. If correspondents of particular persuasions, are allowed occasionally to give vent to particular sentiments (which is even of itself a point upon which I am not quite clear, considering the *title* and *chief intention* of the work) still they ought to do it with true Protestant calmness and moderation, and avoid every term of reproach, which would give cause for a removal of their disputes and animosities, which have been the disgrace of Protestants and the triumph of Papists, almost even since the reformation. The complexion of the present times and the intrigues of the Papists, require the union of the Protestants all over Britain. Every stone of stumbling therefore, and every rock of offence, which would tend in the least to revive old disputes, ought to be avoided, or at least postponed till the Protestant bulwarks so lately broken down are rebuilt. For my own part Sir, I am no Arminian, but I know many worthy people of both establishments of that persuasion, whose christianity, I dare not entertain a doubt of. The standing rule among Protestants ought to be, let hearts agree if the heads differ. Liberality of sentiment, is the chief ornament of Protestantism, and was born with it at the reformation. And therefore

" For modes of faith, let graceless Papists fight,
" His can't be wrong where life is in the right."

POPE.

I am afraid these observations, will exceed my proposed bounds of two pages; but I hope nevertheless, you will find room for them in your next, and oblige,

Yours, &c.

MELANTHEUS.

Edinburgh, Dec. 11, 1781.

For the PROTESTANT MAGAZINE.

*A DEMONSTRATION of the INSPIRATION of
the SCRIPTURES.*

[Continued from Page 176. Vol. I.]

13. **T**HAT book which discovers a real, necessary, and perfect *satisfaction* for the contempts and insults on the majesty and government of the DEITY, cannot be the invention of men or devils, but must be divinely inspired.

14. That book which reveals a divine and precious *righteousness* for sinners to justify them before the infinitely *pure* and *holy* God, can be neither the invention of men nor devils, but must be from God.

15. That book which cuts down all *pride* and *presumption* from every daring, impudent, polluted sinner, and excludes all boasting in *self*, cannot be the invention either of men or devils, but must be from God.

16. That book which assigns us the greatest *good works* for God every day of our lives, and cherishes the noblest zeal to do all possible good to the Church, and to all mankind, can never be the invention of men or devils, but must be of divine inspiration.

17. That book which inspires the most exalted *springs of action*, or blazes out with the strongest motives to touch our fear, hope, gratitude, ambition, interest, pleasure, justice, compassion, zeal, glory, and shame, cannot be from men or devils, but must be from God.

18. That

18. That book which gives a vast elevation and *penetration of thought* into God, and which exalts our contemplations on the dignity, grandeur, and taste of God, and raises our souls to a life of the closest communion with God and devotional pleasures in him, cannot be the invention of men or devils, it must be from God.

19. That book which discovers the unutterable dignity and worth of the *human soul*, promotes its best and truest welfare, provides for its best interest, increases it in the knowledge of the sublimest truths, instamps it with pure holiness, insures it as to its eternal and uninterrupted felicity, and inspires it with the most exquisite pleasures, cannot possibly be an invention either of men, or devils; it must indubitably come from God.

20. That book which exhibits the most beautiful *patterns* of godliness, sobriety, and social love, of the divine and christian, the personal and social graces, cannot be the invention of men or devils, but must be from God.

21. That book which discovers who are your *worst enemies* in their ugly nature, terrible powers, boundless malice, and implacable rage, cannot surely be the invention of men or devils, but must be divinely inspired.

22. That book which discovers who are our *very best friends*, cannot be from men or devils, but must be from God.

Our best friends are God the Father, God the Son, and God the Holy Spirit, the Holy Angels, and the faithful Ministers of CHRIST.

23. That book which reveals, in the most lively colours, the certain and *final perseverance* of the *Saints*, or true Believers, until their reception into glory, cannot be an invention of men or devils; no verily, it must come from God.

24. That book which discovers the surest and strongest *supports* under the worst troubles,—the keenest,—the most dreadful troubles, can be no invention of men or devils, but must be from God.

[To be continued.]

By

POETRY.

P O E T R Y.

For the PROTESTANT MAGAZINE.

A N O D E,

For the *SIXTH* of FEBRUARY, 1782.

Being the commemoration of the honourable Acquittal of
the Right Honourable Lord GEORGE GORDON,
President of the PROTESTANT ASSOCIATION.

REGENT of day, bright sol arise,
Shine forth, and gild th' etherial skies,
With thy refulgent ray;
Let the young daughter of the year,
In smiles, and vernal robes appear,
On this returning day,

Be hush'd, ye storms, and cease your roar;
Let no rude billôws lave the shore,
Where Freedom rears her throne;
Freedom and Truth, O! names divine!
Still with their rays, see BRITAIN shine,
She calls them both her own.

When ROME and HELL their pow'rs unite,
To close her in the shades of night,
And forge tyrannic chains:
Lo! BRITAIN'S GOD, her friend appears,
Rebukes her foes, dispels her fears,
And Truth and Freedom reigns.

ANGLIA, triumphant, claps her hands,
And SCOTIA's noble zealous bands;
Hails that auspicious day,
Which set the Christian hero free,
And bade their anxious sorrows flee,
Like wint'ry clouds away.

With

With chearful voice shall BRITONS sing,
To GOD the everlasting king,

Anthems of grateful praise :
And GORDON's noble, honor'd name,
Shall swell the lasting trump of fame,
While time his empire sways.

MARIA.

Jan. 24. 1782.

SPRING, A POEM.

From Canticles, chap. II. ver. 11, 12, 13.

LO! winter's past with all his train
Of howling winds, and piercing frost ;
No more the swift descending rain
O'erflows the meads, or drowns the coast ;
The azure sky serene appears ;
A beauteous robe all nature wears

See graceful flow'rs of various form
Appear, and ev'ry glossy stain
Unite, the steepy hills t'adorn ;
Or, gaily 'broider o'er the plain ;
With aromatic scents proclaim,
And silent spread their maker's fame.

Now spring, delightful season's come ;
Hark ! all the woodland choirs awake ;
Each leafy tree, or deck'd with bloom,
Each rose crown'd bush, or humble brake,
With sweetest melody resound,
While echo warbles back the sound.

Incluster'd hangs the luscious grape,
In embryo, burst the silken band,
From whence delicious odours sweep,
The air, refreshing all the land :
Wond'rous the works of God appear !
Let all things then that GOD revere.

So past our natures winter state ;
Now JESUS' beams dispel the gloom ;
Black clouds of unbelief that late
Oppos'd Immanuel, now make room ;

Thus

Thus turn'd from darkness into light,
Celestial day succeeds the night.

No more as rain afflictions pour
The vengeance of an angry God !
But, like some gentle vernal flow'r ;
Or, in a parent's hand the rod ;
When JESUS tries his saints below,
It humbles them and makes them grow.

The sacred paraclete is come,
And fructifies th' heav'n born soul ;
Like flour'ets, infant graces bloom,
And JESUS, smiling, views the whole :
Deigns to descend the flow'rs among,
And listens to the turtle's song.

This is the chearful time of love,
And JESU'S birds do sweetly sing ;
Though distant from their rest above,
They, soaring, praise their God and King ;
Far as the vine, their fragrance spread,
While aliens stand astonished.

As some fair lofty cedar tree,
See Faith, Hope, Love, celestial three ;
Faith is the root, the stem bright hope,
And love the fertile spreading top :
Producing fruit of heav'nly grace,
Matur'd by the sun of righteousness.

This fruit shall ever more increase,
Although the root and stem must die ;
JEHOVAH hath declared this,
The Lord of Hosts ! who reigns on high :
Dear LORD to me more love impart,
Let this rich blessing fill my heart.

Sweet SAV'OUR hasten that bless'd morn,
When I from earth shall soar away ;
With saints thy triumph to adorn,
And mount to realms of endless day !

Then

Then I'll in loftiest strains adore
Thee, Tri-une God, for ever more!

EBENEZER.

A N T H Y M N.

O God of Hosts, Almighty King,
Listen all-gracious while I sing,
And crave the blessings of thy hand,
For this my guilty native land.

Vile as we are, O! let us be
A nation still belov'd by thee;
Blot out our sins, and let thy grace
Form us a people for thy praise.

When the black storm appears in view,
O! what shall guilty BRITONS do:
But fly to thee, their rock and tow'r,
And seek for refuge in thy pow'r.

Let not the gloom of *papal* night,
O'er cloud thy pure, thy gospel light;
O let not *Anti-Christ* prevail,
Thy truth decay, thy mercy fail.

But if the dread decree is past,
That BRITON must be scourg'd at last,
And the wild boar from out the wood,
Again be drunk with martyrs blood.

Dear Saviour keep us, by thy pow'r,
Firm, in that awful trying hour;
Thy might army beneath us lay,
And strength proportion to the day.

Let faith increase, let love abound,
And ev'ry grace be blooming round;

With

With holy zeal our bosoms fill,
And grace to suffer all thy will.

Then should the tyrant Death appear
In horrid forms, we will not fear;
But smile at pain, and mount on high,
On wings of immortality.

M A R I A.

*Judges v. 31. Let all them that love thee be as the Sun when he
goeth forth in his might.*

LET them that love thy glorious name,
Shine like the sun, divinely bright:
With heavenly love their souls inflame,
While wond'ring earth admires the sight.

Let genial warmth their light attend,
Unlike the languid lunar beam;
Not to consume but still befriend,
Unlike the lightnings baleful gleam.

Progressive still the Saints shall move,
And brighter shine 'till perfect day;
The bridegroom thus the wings of love,
To his appointed home convey.

In heavenly, orbs exalted high,
Let them their daily course fulfil,
While far above the earth they fly,
Benignly beaming on it still.

Tho' clouds the Christian may obscure,
And spots upon his face appear;
Not long shall his eclipse endure,
Triumphant shall he persevere.

Peculiar lustre shall adorn,
And bless his last declining hour,
Enduring that approaching morn,
When he shall rise to set no more.

J. R. J.

PROTESTANT MAGAZINE,

FOR FEBRUARY, 1782.

To the EDITORS of the PROTESTANT MAGAZINE.

Gentlemen,

THE utility of periodical publications, like your valuable Magazine, none will dispute; nor is it the least benefit, that arises from them, to society, that thereby many are induced to commence authors, and ultimately, greatly to serve their country by their literary labours. Your Magazine has already brought forth, to public view, an Author, who bids fair for reputation. I need not say, it is the Gentleman, who under the signature of W. in your Magazine, addressed, at different times, four letters to the author of a pamphlet, entitled, "The State and Behaviour of English Catholics, from the Reformation to the Year 1780." From the public papers I learn, that these letters are enlarged, three other added, and published under the title of "Strictures on a Pamphlet, entitled, &c. &c."

Your

Your inserting this Gentleman's letters, and two little pieces I before sent, has encouraged me to address, through your Magazine, the *Rev. Mr. Riland of Birmingham*, on a subject of the greatest importance to the peace of society, and the temporal and eternal happiness of the people of this kingdom.

If my letter comes within the plan of your work, your permitting it to appear, as soon as convenient, will confer a favour upon,

Gentlemen,

Your real friend,

And obedient humble servant,

Feb. 4, 1782.

MINIMUS.

To the *Rev. JOHN RILAND, A. M. Chaplain of St. Mary's,*
Birmingham.

Reverend Sir,

IT is not my design to follow the example set by the opponents of *THELYPHTHORA*: however wrong the author of that performance may be, the ungentle behaviour he has experienced from every one, who has written against him, will not be a mean to convince him of his errors. The coarse language of some of these gentlemen, and the scurrility and abuse of others, will naturally lead you to fear the same from the person who now addresses you. I beg to assure you, that you need not be alarmed, my controversy is not with you, but your opinions; nor shall I in the course of this epistle, treat you with any degree of illiberality. In your letter, there are evident marks of inattention to propriety and elegance of style†. Though my business is not immediately

† Lest you should think I bring a railing accusation against your work, when I say it wants propriety and elegance of style, I shall point out one in the very first page: Where you say, "To speak plainly, and without a figure, ---- innocent and unwary maidens, in troops are ruined by the seducing arts of wicked, lewd men; and then, being abandoned,

immediately with these things, yet if any sentence should occur, wherein there is an ambiguity, and that ambiguity appears to be designed, you must not charge me with want of candour if I expose it.

My design is not to follow you page by page, but consider the principal assertions in your work, which I think may be comprehended under these two heads †:

1st. The laws of this kingdom are inadequate to the preservation of the female sex, and prevention of lewdness.

2dly. The laws being thus inadequate, you propose to petition the Legislature to enact certain laws, to oblige the man, who seduces a woman, to marry her, if he be unmarried; if he be married, that he should allow her a maintenance, &c. &c. and to punish adultery and whoredom with death.

As to the first, that the laws are inadequate to the preservation of the female sex, and prevention of lewdness, this can only be understood in a very limited sense, for in no nation in the world, are there so many laws for the protection of women as in England.

Not to mention the particular privileges of the royal females and peeresses of the realm, I shall insert the privileges of English women in general, as represented by the learned Dr. Alexander, in his history of women.

“As women are, in polished society, weak and incapable of self-defence, the laws of this country have supplied this defect, and formed a kind of barrier around them, by rendering their persons so sacred and inviolable, that even death

“abandoned, they, in return becoming common, by their seducing arts, ruin other innocent and unwary youths.” When I read this sentence, I turned to Dr. Johnson's Dictionary, to learn what idea I was to annex to the word *rabot*: he tells me, it means, 1st A company or a number of people collected together. 2. A body of soldiers.

3. A small body of cavalry. If this be the plain meaning of the word, may I not ask you, Is it used in its proper and literal sense?

Again, as this sentence is worded, it is very difficult to tell, whether you mean that the innocent and unwary maidens, become common by their seducing arts; or whether they ruin other innocent and unwary youths, by their seducing arts. And to what the word *other* refers, I am at a great loss even to guess.

† These appear, to me, to be the chief things to be considered: I shall therefore endeavour to keep close to these points, and any observations that may occur on your work, not immediately connected with them, I shall throw into notes.

NOTE. The word *rabot* is not in Dr. Johnson's Dictionary, but in the French Dictionary, it signifies a company or a number of people collected together. It is also used in the French Dictionary to signify a body of soldiers, and a small body of cavalry.

is in several cases, the consequence of taking improper advantages of that weakness. By our laws, no man is allowed to take a woman of any rank or condition, and oblige her to marry him, under pain of imprisonment for two years, and a fine at the pleasure of the King. But he who forcibly carries away an heiress, and marries her, even though he should obtain her consent after the forcible abduction, subjects himself to a still greater penalty, he is guilty of felony without benefit of clergy; and there is hardly any criminal whom the law pursues to death with more steady and unrelenting severity. Women are, on account of their weakness, and the better to preserve the modesty of their sex, excused from serving all kinds of public offices; and such as are under twelve years of age, which is the time fixed by the law for being marriageable, if forced into marriage, or even seduced to consent to it, may afterwards refuse to the husband the rights of matrimony, and have the marriage declared null, and of no effect.

In no instance has the law exerted itself more strenuously, than in guarding women from rape and violence offered to their chastity. Their security in these respects has, in every well regulated state, been considered as an object of the utmost importance, not only as guaranteeing to themselves that liberty of refusal, which throughout the whole extent of nature seems the right of females, but also, as affording to the public all the security which the law can give, for the chastity of their wives, and the legitimacy of their children. We have already mentioned the punishments inflicted on the perpetrators of rapes in several periods and countries. In Britain these punishments have varied with the manners of the times, and the genius of the legislators. In the time of the Anglo-Saxons, he who committed a rape suffered death. William the Conqueror altered that punishment to the loss of eyes and emasculation, which disabled the offender from being again guilty of the like crime. Henry the third, considering these punishments as too severe, and finding that a power so extensive lodged in the hands of all sorts of women, was often abused from motives of resentment, and a desire of revenge upon those who had slighted or otherwise ill-treated them, ordained, that a rape, when not prosecuted within forty days, should only be considered as a simple trespass, and punished by two years imprisonment and a fine, at the pleasure of the crown; and even when it was prosecuted within the forty days, the king reserved

served entirely to himself the power of punishing the offender. Having made trial of this method, and finding that was far from sufficient to guard the fair sex from violence and insult, he at last made the commission of a rape felony; finding even this defence too weak, he, some time after, was obliged to make it felony without benefit of clergy. And so careful has the law been to secure all women of whatever character or condition, that even the most common prostitutes have in this case the same powers and privileges as other women."

"In almost all other cases, whether civil or criminal, parties cannot be witnesses for themselves: a woman, however, who is ravished, may give evidence upon her oath, and is in law not only considered as a competent witness, but may, by her sole testimony prove the fact, and deprive the aggressor of his life. In some measure to counteract the exorbitance of this power, and secure the lives of the men from being sacrificed to pique and resentment, the credibility of her testimony is left entirely in the breast of the jury, to be judged of, from the tenour of her conduct, and the circumstances that occur in the trial. This power of being a witness in her own cause, in cases of assault, is not confined to such women only as are allowed by the law to be competent witnesses in other cases, it is extended even to infants, and she who is under twelve years of age, may be a competent witness against a man who has abused her, provided she has attained a sufficient degree of understanding to know the nature of an oath: nor does the privilege of the sex in this particular instance stop even here, it is extended to a length unknown in most other cases: if a man has been tried and condemned for a rape, and is afterwards pardoned, the woman may, by an appeal, have him tried again for the same offence. A married woman may sue her ravisher in any criminal court, without the consent or approbation of her husband; and, to sum up all, a woman may even kill a man who attempts to ravish her."

"Such extensive privileges, vested in a sex so much guided by the impulses of passion, and so susceptible of the strongest and most implacable resentment, has by many been considered as a violent stretch of legal authority, whereby the balance of justice, which ought in all cases to be equal, is evidently made to preponderate in favour of the one sex, in prejudice to the other: But on the other hand, when we consider the weakness of that sex, the

violence

violence of ours, and the necessity which humanity and the rules of society lay us under of defending them; when to these we add, the impossibility, in this case, of framing a law which shall answer the intention of the legislator, and lay neither of the sexes under any disadvantage; and that much greater evils would arise to society, were women subject to the assaults of every rude invader, than from the powers with which they are invested, we cannot help thinking, that this law, as it stands at present, is, perhaps, the best that the nature of the case will admit of."

"Besides these powers which are vested in the female for the protection and defence of her chastity, when she has suffered herself to be seduced from this virtue by fraud, or by the imbecility of human nature, the law confers on her another power, that of ascertaining, by her oath before a justice of the peace, the father of her child. In all other matters of litigation, whether civil or criminal, the person accused has liberty to bring an exculpatory proof; but here, as the nature of the crime is supposed to have stronger motives to wish for exculpation than the woman can have to give her child to a wrong father, no exculpatory proof is admitted, but such as renders the commission of the crime impossible. In Scotland the reverse of this is the case; there, the legislator considering it as an extravagant power for a woman to be able to oblige whoever she pleases to father her child, and confiding in the religious veracity of the man, has vested in him the power of exculpating himself; an unmarried woman, who is with child, is obliged to discover to the minister and elders of the parish who is the father; they summon him before them, and if he denies it, he may exculpate himself by oath; this oath, of the most tremendous nature, in which he invokes all the curses of Heaven to light on his devoted head if he swears falsely, is administered to him by the minister, in presence of the whole congregation; and is so replete with terror, that it is supposed very few men have had the temerity to venture on it, who were not innocent. The church also assumes a power in Scotland of making every woman of whatever rank or condition submit to certain penance, and declare the father of her bastard child, otherwise they deny her the sacrament; and if she continues obstinate, at last excommunicate her. In England, the church seldom interferes with the matter; nor have the church-wardens any legal right to carry any woman before a justice who is pregnant

nant of a bastard child, unless she is likely to become chargeable to the parish; and even then, they cannot compel her to go before a justice, nor can he summon her before him, 'till at least one month after her delivery. We have just now seen, that the only punishment which the laws of Scotland allow of being inflicted on a woman for having a bastard child, is to make her do penance in the church. In England the church exacts no penance, but a justice of the peace may oblige her, if in proper circumstances, to defray some part of the maintenance of her child; and on refusal may commit her to the house of correction. Such are the laws which regard women who are settled in a place, and who, though they have fallen victims to seduction, or their own frailty, are not become absolutely abandoned; but a vagrant woman, when delivered of a bastard child in any parish where she is begging, may, by the order of a justice, be committed to the house of correction, and punished with whipping by the quarter session. As licentiousness of manners, fickleness of temper, or a fraudulent intention of debauching a woman under pretence of marriage, frequently induce the more giddy or worthless of our sex, to address, swear, and make promises to a woman without any intention of marrying her; and as it is impossible in all cases for the sex to discover the real lover from the impostor; that they may not be altogether without redress when so cheated, the law of England ordains, that when a man courts a woman, promises to marry her, and afterwards marries another, she may, by an action at law, recover such damages, as a jury shall think adequate to the loss she has sustained. In Scotland, it is said, she may recover one half of the fortune he receives with his wife. On the other hand, as it sometimes happens, that artful women draw on the more fond and silly part of our sex, to make them valuable presents under pretence of marriage, and afterwards laugh at, or refuse to marry them, a man who has been so bubbled may sue the woman to return the presents he made her, because they were presumed to have been conditionally given, and she failed in performing her part of that condition."

I omit the particular privileges of married women—and the punishment the laws inflict for taking a wife from her husband—and on servants for abusing their mistresses, these being not immediately to the purpose.

And now, Sir, give me leave to ask, if our laws be so very *impotent* as you say they are? The person of every female is
so

so fortified and entrenched by the laws of this country, that the man who has frenzy enough to offer to assault them, rushes upon certain death, and into inevitable ruin.

But still you will say, these laws are only to protect them from the violence of rude men, not from the more powerful attacks of artful and designing men; I perfectly agree with you, but at the same time, I am fully convinced, no human law can be made, which will be sufficient to guard females against such attacks. The plan you offer for their defence, I shall shew hereafter to be weak, contradictory, impolitic and impracticable. For the present I would only observe, that no violence dare be offered to her person: "A woman may even kill a man who attempts to ravish her." Her person being thus sacred, her mind ought also to be properly cultivated, for where the mind is debased and contaminated, the body will not be long preserved undefiled.

As to the latter part of this first general division, viz. that the law is inadequate to the prevention of lewdness, I believe upon examination of the law, it will be found that it is not a want of power in the law to punish, but in the Magistrates to put the laws in execution; and again, the Magistrates are deterred from exerting themselves, from the melancholy state of our public prisons. The prostitutes in London are often apprehended and committed to Bridewell, and after staying a few weeks in those *sinks of sin* and *store-houses of iniquity*, they return upon the public more infernal than when they entered the gaols. But however we may deplore the state of our prisons, we have not the least prospect of a reformation in them. If the indefatigable industry of so true a patriot as Mr. Howard could not effect it, the feeble voice of the few men *that sigh and that cry for all the abominations that be done in the midst of the city*, will not reach the ears of our legislators.

Our prisons are, and will continue a mean to increase, rather than punish vice, till a plan be universally adopted, that every prisoner be kept separate and confined in a little cell. Let any man of the least reflection go into a prison, especially those of the metropolis, let him stay there but a very few minutes, horrid curses, oaths, execrations and blasphemies will wound his ears, and the most lewd, obscene and shocking indecencies, cause him to shut his eyes and seek to retreat from such a temporary hell; but he will scarce be able to secure his retreat before his pockets have been plundered, by some, who are there, suffering for their former iniquities. How
different

different would our prisons appear, if every offender was confined to his own little cell; debarred from the use of intoxicating liquors; separated from his lewd companions and former associates in wickedness, the mind would naturally be awakened to reflection, and an opportunity offer itself for the instruction of the DIVINES, who are appointed to attend these poor, unhappy, inimical members of the community. It may be said that this plan is impracticable. It is no more impracticable than to keep the unhappy lunatics in Bedlam separate. And as to the expence, it is a disgrace to the country even to speak of it. The advantages that would accrue to the nation in general, cannot be bought at too great a price; this would be a means to subdue, if not conquer vice; and to subdue vice will tend more to the glory and happiness of this country, than to conquer America, or subjugate millions of Asiatics.

But, although the miserable state of our prisons may be some excuse for the magistrates, in not more frequently committing the poor unhappy prostitutes to them. I hope no man will be hardy enough to offer the least vindication, for the conduct of the magistrates of WESTMINSTER, in suffering such a number of notorious BROTHELS to be kept, may to be LICENCED. These BROTHELS are one principal cause of the prostitution of the present day. If there were no public Brothels, to which the harlot could lead the unwary innocent youth. So many youths would not be seen following of strange women, nor going after them as an ox goeth to the slaughter; or as a fool to the correction of the stocks.

How these magistrates satisfy their consciences, that they are doing their duty to God, their king, and their country, I cannot tell.

Being a very young man, I am unable to determine whether prostitutes abound more than they did twenty, fifty or a hundred years ago. But I am inclined to believe they do; and, I think, many reasons may be offered for such a supposition, among others I shall beg to offer the following.

1st An almost total neglect in the clergy of the church of England, in instructing and catechising the children of their respective parishes.*

2^d An

* The laws of the land, both ecclesiastical and civil, require not only ministers to instruct their parishioners in the Catechism, but parents and masters and mistresses of families, to send their children and servants

2d An indifference to, and contempt of the scriptures and an universal want of family religion.

3d An affection of candour, and liberality of sentiment, in matters of religion.

4th The dreadful, and alarming profanation of the sabbath.

5th The great increase of patent Theatres, and other places of public amusement.

6th The corruptions that abound in most female boarding schools, and the mistaken plan of education, adopted in them.

7th. Modern politeness, which has discarded female delicacy.

8th. A fondness for dress, unbecoming the several stations of life.

These I apprehend to be some of the reasons, why prostitutes more abound now than in the days of our fathers.

But here I fear you will say, I have degressed from the subject, all this you agree in, and is no refutation of your work. I do not mean to dispute with you about a criticism or a trifle, you desire to reform abuses in the nation, and for that purpose, wish to enact new laws, upon the supposition that the present are *impotent*; on the contrary, I contend, that they are not *impotent*, but equal to the preservation of the female sex; and that the present abounding of lewdness and prostitution, arises from other causes than the *impotency* of the law. This is a very material point to be settled; if the reasons above mentioned, be some of the causes of the evils complained of, it is absolutely necessary to correct these abuses first, and if when these abuses are corrected, lewdness should as much abound, then it will be necessary to adopt some other method,

servants to be instructed. For promoting religious knowledge and practice is not only the express design of all church government, but a matter (would to God it were well considered) of great importance to the state also: Since neither private life can be happy, nor the public welfare secure for any long time, without that belief of the doctrines and observance of the duties of christianity for which CATECHISING the young and the ignorant, lays the firmest foundation.

Archbishop Secker's Lectures, p. 7.

† When a people have arrived at that point in the scale of Politeness, which entirely discards delicacy, the chastity of their women must be at a low ebb; for DELICACY is the centinel that is placed over FEMALE VIRTUE, and that centinel once overcome, Chastity is more than half conquered.

Dr. Alexander's, History of Women.

But,

But, however, to indulge you for one moment, suppose your law had passed both Houses of Parliament, and received the Royal assent, have you the least reason to think, that it would be put any more into execution, than the laws that are already in force? I believe not. Nay, if it were put in full force it would be ineffectual, if the above mentioned evils were not first corrected.

I have extended my letter far beyond my first intention; I must therefore beg to conclude for the present, and with the permission of the Editors, I shall at a future opportunity further address you on the subject.

I am, Reverend, Sir,

Your Humble Servant,

Feb. 4, 1782.

MINIMUS.

For the PROTESTANT MAGAZINE.

MEMOIRS OF GEORGE WISHART, who suffered Martyrdom, near the Castle of ST. ANDREW'S, SCOTLAND. 1546.

THE narrow limits of our work, will not permit us to give a large and particular account of this great, good, pious, and eminent man*. We shall therefore, only present to our readers view his character, and the account of his death, as represented by the masculine pen of Dr. Stuart.

“ Mr. Wishart was the most eminent preacher, who had hitherto appeared in Scotland. He was certainly cultivated by reflection and study, and he was amply possessed of those abilities and qualification, which awaken and agitate the

* The reader who wishes to see a full and pleasing account, of the life of this holy and evangelical preacher of the Gospel, will find it in Middleton's Biographia Evangelica; or an Historical account of the Lives and Deaths of the most eminent and evangelical Authors and Preachers, from the Reformation to the present time. Vol. i. P.

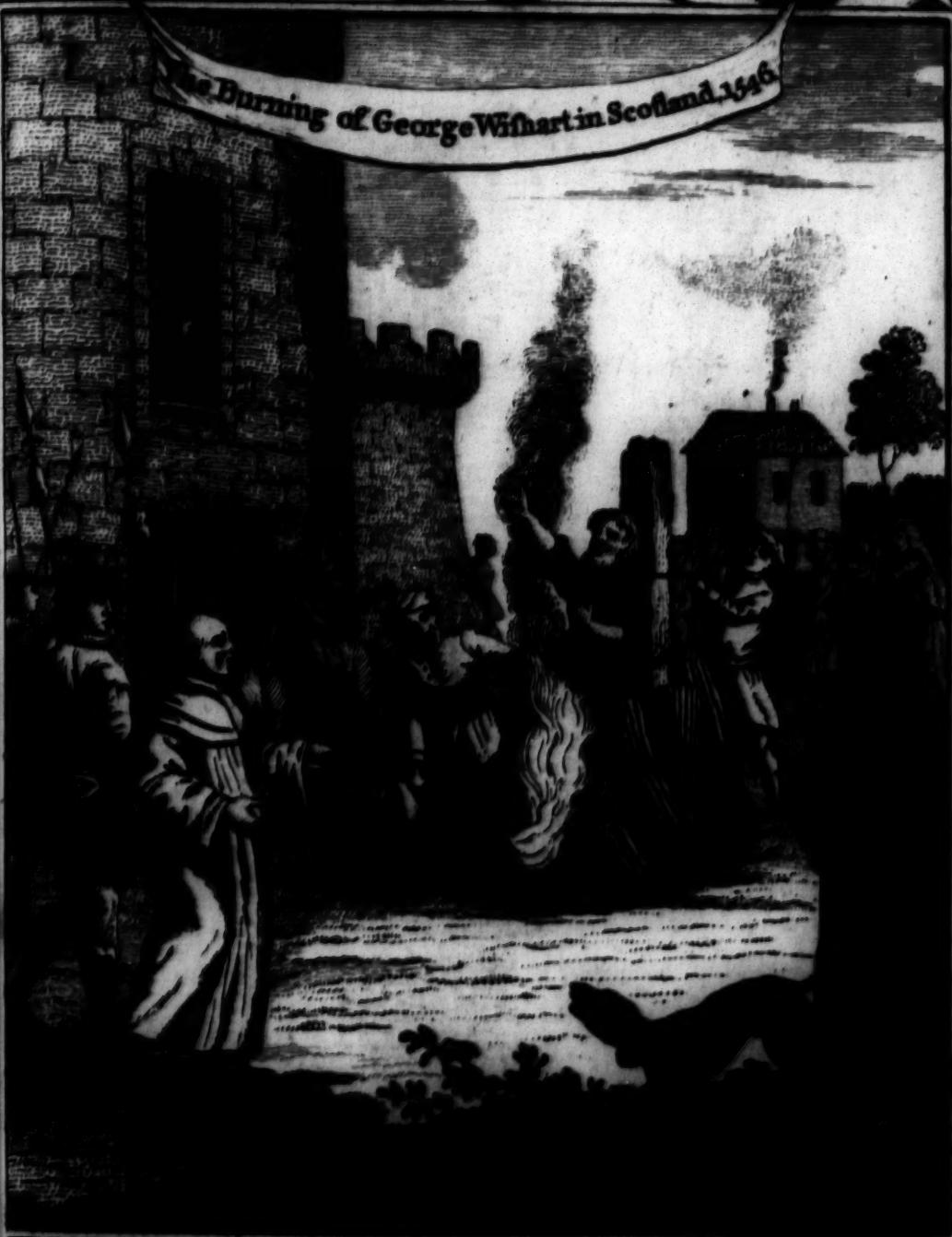
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passions

passions of the people. His ministry had been attended with the most flattering success; and his courage to encounter danger, grew with his reputation. The day before he was apprehended, he said to John Knox, who attended him; "I am weary of the world, since I perceive, that men are weary of God." He had already reconciled himself to that terrible death which awaited him. Perhaps, he even wished in secret to lay down his life for his opinions, and looked with anxiety to the crown of martyrdom. He was found in the house of Cockburn of Ommiston, in East Lothian; who refusing to deliver him to the servants of the regent, the Earl of Bothwell, the sheriff of the county, required that he should be entrusted to his care, and promised that no injury should be done to him. But the authority of the regent and his counsellors, obliged the Earl to surrender his charge.

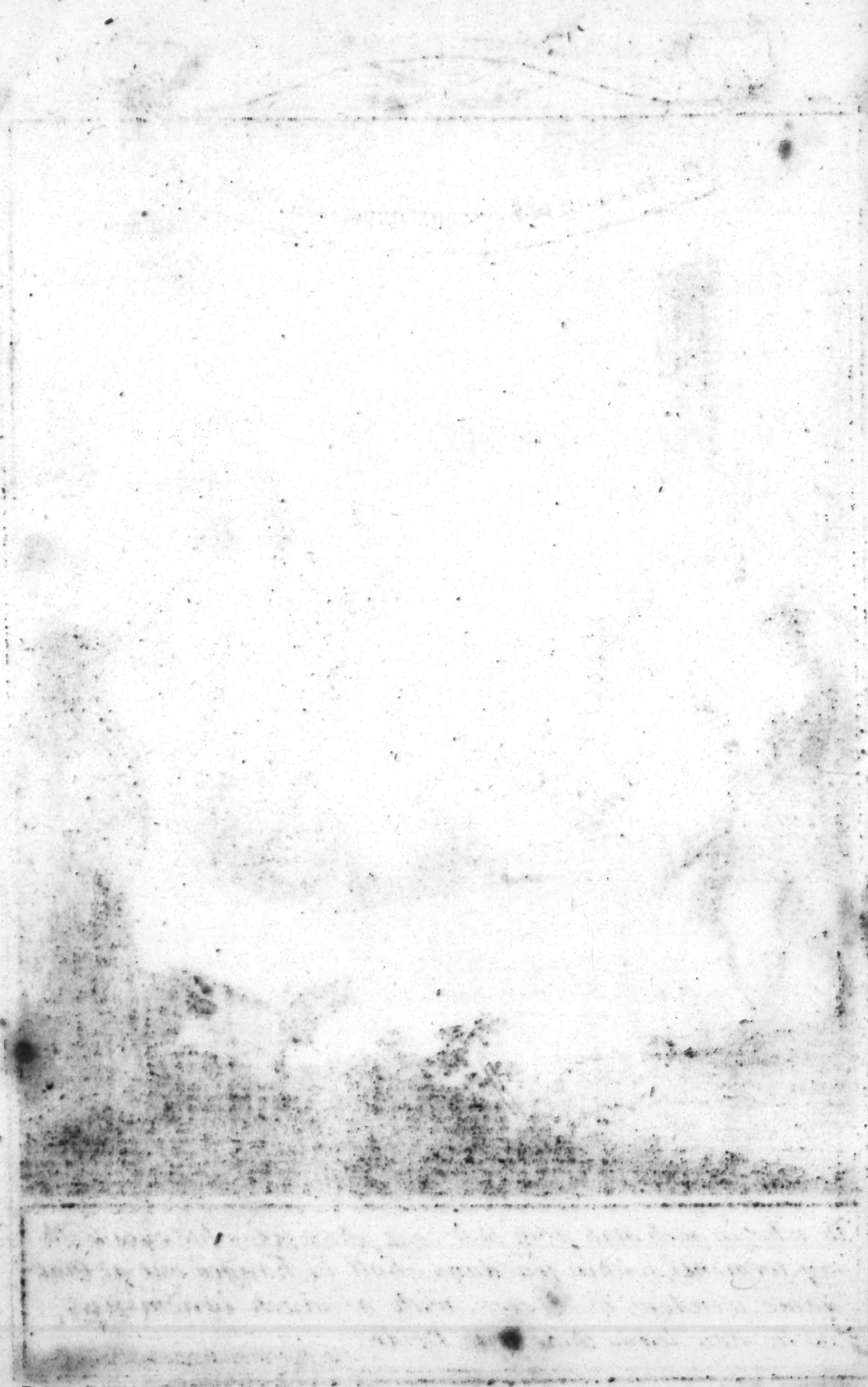
He was conveyed to the cardinal's castle at St. Andrews, and his trial was hurried on with precipitation. The cardinal and the clergy, proceeding in it without the concurrence of the secular power, adjudged him to be burnt alive. In the circumstances of his execution, there appears a deliberate and most barbarous cruelty. When led out to the stake, he was met by priests, who mocking his condition, called upon him to pray to the Virgin, that she might intercede with her Son for mercy to him. "Forbear to tempt me, my brethren," was his mild reply to them. A black coat of linen was put upon him by one executioner, and bags of powder were fastened to his body by another. Some pieces of ordnance were pointed to the place of execution. He spoke to the spectators, exhorting them to remember, that he was to die for the true gospel of Christ. Fire was communicated to the faggots. From a balcony in a tower of his castle, which was hung with tapestry, the cardinal and the prelates, reclining upon rich cushions, beheld the horrid scene. This spectacle, more than all his afflictions, affected the spectators of the sufferer. He exclaimed, that the clergy, who so proudly valued himself, should perish in a few days, and be engulfed ignominiously in the place which he now occupied.

The Burning of George Wishart in Scotland 1546



*He, who, in such state from that high place, feeds his eyes with
"my torments, within few days shall be hanged out at that
"same window, to be seen with as much ignominy,
"as he now leans there with Pride."*

the Maitland's Disgraceful Story



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For the PROTESTANT MAGAZINE.

ISAIAH, Chap. XXXI.

From the New Translation of Bishop LOWTH.

HIS Lordship has given an explanatory note at the beginning of ch. xxxi. In his notes, which is in the following words.

“ The subject of this and the four following chapters, is the invasion of Sennacherib ; the great distress of the Jews while it continued ; their sudden and unexpected deliverance by God’s immediate interposition in their favour : the subsequent prosperous state of the kingdom under Hezekiah : interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt ; and with promises of better times, both immediately to succeed, and to be expected in the future age. The whole making not one continued discourse, but rather a collection of different discourses upon the same subject ; which is treated with great elegance and variety : though the matter is various, and the transitions sudden, yet the Prophet seldom goes far from his subject. It is properly enough divided by the chapters in the common translation.”

“ Chap. XXXI. ”

1. Wo unto them, that go down to Egypt for help ;
Who trust in horses for their support :
Who confide in chariots, because they are many ;
And in horsemen, because they are very strong :
But look not unto the Holy One of Israel ;
And of JEHOVAH they ask not counsel.
2. But he in his wisdom will bring evil upon them ;
And he will not set aside his word :
But will rise against the house of the wicked ;
And against the helpers of those that work iniquity.
3. For the Egyptians are man, and not God ;
And their horses are flesh, and not spirit :
And JEHOVAH shall stretch forth his hand ;

And

And the helper shall fall, and the holpen shall be
overthrown.

And together shall all of them be destroyed.

4. For thus hath JEHOVAH said unto me :

Like as the lion growleth,

Even the young lion over his prey ;

Though the whole company of Shepherds be called
together against him :

At their voice he will not be terrified,

Nor at their tumult will he be humbled :

So shall JEHOVAH God of Hosts descend to fight,

For mount Sion, and for his own hill.

5. As the mother birds hovering over their young ;

So shall JEHOVAH God of Hosts protect Jerusalem ;

Protecting, and delivering ; leaping forward, and
rescuing her.

6. Return unto him, from whom ye have so deeply
engaged in revolt,

O ye sons of Israel !

7. Verily in that day shall they cast away with
contempt,

Every man his idols of silver, and his idols of
gold ;

The sin, which their own hands have made.

8. And the Assyrian shall fall by a sword not of
man ;

Yea a sword not of mortal shall devour him.

And he shall betake himself to flight from the
face of the sword ;

And the courage of his chosen men shall fail.

9. And through terror he shall pass beyond his
strong hold ;

And his princes shall be struck with consternation
at his flight.

Thus saith JEHOVAH who hath his fire in Sion ;

And his furnace in Jerusalem."

" 5. leaping

"5. leaping forward—] The generality of interpreters observe in this place an allusion to the deliverance, which God vouchsafed to his people, when he destroyed the first-born of the Egyptians, and exempted those of the Israelites sojourning among them by a peculiar interposition. The same word is made use of here, which is used upon that occasion; and which gave the name to the feasts, which was instituted in commemoration of that deliverance; **קָדַם**. But the difficulty is, to reconcile the commonly received meaning of that word with the circumstances of the similitude here used to illustrate the deliverance, represented as parallel to the deliverance in Egypt.

"As the mother birds hovering over their young;
 "So shall Jehovah God of Hosts protect Jerusalem,
 "Protecting and delivering, *passing over*, and rescuing her."

This difficulty is, I think, well solved by Vitringa; whose remark is the more worthy of observation, as it leads to the true meaning of an important word, which hitherto seems greatly to have been misunderstood; though Vitringa himself, as it appears to me, has not exactly enough defined the precise meaning of it. He says, "**קָדַם** signifies to cover, to protect by covering; *συνταγμα ὑμῶν*, LXX. **JEHOVAH** "*abtegit ostium*:" Whereas it means that particular action or motion, by which God at that time placed himself in such a situation, as to protect the house of the Israelite against the destroying angel: to spring forward, to throw one's self in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it, *gradum facere*, to march, to step forward. Lexicon in v. The common meaning of the word **קָדַם** upon other occasions, is to halt, to be lame, to leap as in a rude manner of dancing, (as the prophets of Baal did 1 Kings XVIII. 26.) all which agrees very well together; for the motion of a lame person is a perpetual springing forward, by throwing himself from the weaker upon the stronger leg. The common notion of God's passing over the houses of the Israelites is, that in going through the land of Egypt to smite the first-born, seeing the blood on the door of the houses of the Israelites he passed over, or skipped, those houses, and forbore to smite them. But that this is not the true notion of the thing, will be plain from considering the words of the same sacred historian; where he describes very explicitly the action: "For **JEHOVAH** will pass through, to smite the
 "Egyptians,

“ Egyptians; and when he seeth the blood on the lintels
 “ and on the two side-posts, JEHOVAH will spring forward
 “ over (or before) the door, *וַיִּפְּצוּ* *בְּיָמָיו*, and will
 “ not suffer the destroyer to come into your houses to smite
 “ you.” Here are manifestly two distinct agents, with which
 the notion of *passing over* is not consistent; for that supposes
 but one agent: the two agents are the destroying angel pas-
 sing through to smite every house; and JEHOVAH the pro-
 tector, keeping pace with him; and who seeing the door of
 the Israelite marked with the blood, the token prescribed,
 leaps forward, throws himself with a sudden motion in the
 way, opposes the destroying angel; and covers and protects
 that house against the destroying angel, nor suffers him to
 smite it. In this way of considering the action, the beauti-
 ful similitude of the bird protecting her young, answers ex-
 actly to the application by the allusion to the deliverance in
 Egypt; as the mother bird spreads her wings to cover her
 young, throws herself before them, and opposes the rapacious
 bird that assaults them, so shall JEHOVAH protect, as with a
 shield, Jerusalem from the enemy, protecting and delivering,
springing forward and rescuing her.”

There are some more notes of our very accurate and ele-
 gant Critic's on this chapter, but it was thought sufficient to
 exhibit to the reader this one only; which if, for correctness
 of language, harmony of period, and beauty and ingenuity
 of sentiment, it is not capable of carrying its own recom-
 mendation with it, and engaging every person of true taste
 in its favour, I must freely acknowledge that it is utterly out
 of my power to do it.

Feb. 13, 1782.

J. C.

For the **PROTESTANT MAGAZINE.**

PLUTARCH, in the life of ARTAXERXES, tells us that
 the Persian kings, when they succeed to the Throne,
 went to Pasargadae, to be consecrated by the priests; and
 having entered the Temple of Minerva, the prince to be
 consecrated, put off his own robe there, and put on that
 which was worn by Cyrus before he was King; this cere-
 mony

mony was to remind them, that they were to put on his exemplary temper and behaviour. The Christian is commanded by the Apostle St. PAUL, Rom. chap. xiii. v. 14, to put on the Lord Jesus Christ. Dr. Doddridge has observed, that the Apostle does not say, put on purity, sobriety, gentleness, and benevolence; but he in effect, says all at once in saying, put on the Lord Jesus Christ. In the present day of great profession, how little is the admonition of the Apostle attended to. Alas! How few are there to be found, who are thus gloriously arrayed. Many indeed, profess to put on the Lord Jesus Christ, and in his righteousness boast, that they are justified and accepted. But it is to be feared that it is a vain boasting, for they walk naked and the world seeth their shame. Rev. chap. xvi. 15. The Apostle, in this advice to his brethren at Rome, is not exhorting them to put on the Lord Jesus Christ for their justification, but that they should ever have his holy life as the model of their own, and ever be employed in following him who suffered for us, leaving an example, that we should follow his steps, 1. Pet. chap. ii. 21.

For the PROTESTANT MAGAZINE.

To the Author of a Pamphlet, intitled "THE STATE AND BEHAVIOUR OF ENGLISH CATHOLICS, FROM THE REFORMATION TO THE YEAR 1780."

LETTER V.

SIR,

YOU introduce your second part, with observing, that "it is surely inconsistent with the character of a great nation to be intimidated by imaginary apprehensions." Your observation is true, but if you have faithfully drawn the pictures of the year 1664, in the reign of Charles II. and the year 1778, the striking likeness will prove that our apprehensions are not imaginary.

The year 1664.

The year 1778.

The reign of Charles II.

P. 98. 1 edit. P. 100. 2 edit.

P. 52. 1 Edit. P. 53. 2 Edit.

"The Catholics at that

"time were their own

"greatest enemies. The

"King was decidedly their

"friend."

"George the third was

"known to have inherited

"the religious moderation

"of his family; and in

"him this amiable disposi-

"tion had been early im-

"proved by a philosophic

"and liberal education. He

"knew, that the Catholics

"of England were good

"subjects; he knew, that

"the old popular cry a-

"gainst Popery, tho' for

"one time politically kept

"up to serve his family,

"was at this day disinge-

"nuous and sordid: and

"he knew, that the at-

"tachment they had to the

"Stuarts, was now uni-

"versally transferred to

"the House of Hanover.

"In that steadiness of mis-

"taken loyalty so long

"preserved, he discovered

"a sure pledge of the un-

"alterable permanency of

"their present allegiance."

"The Courtiers, sunk
"in ease and luxury, laugh-
"ed at all religion."

"The higher ranks in
"life affected to think light-
"ly of religion in general."

"The friends to episco-
"pacy and monarchy, that
"is, the established church,
"were not much inclined
"to oppose a party, who,
"they knew, would be
"ever ready to join them
"against the encroach-
"ments of sectaries."

"In church, the great
"points of religious tole-
"ration had been ably in-
"vestigated; and very few
"there were, on the bench
"of Bishops, who were
"not strongly disposed to
"allow the fullest liberty
"to dissenters of every de-
"scription."

"The

“ The Dissenters them-
 “ selves, though enemies to
 “ the name of Catholic,
 “ now dared not speak out,
 “ whilst themselves were
 “ waiting redress from the
 “ crown.”

“ Some of the dissenting
 “ congregations appeared to
 “ retain the illiberal stiff-
 “ ness of old times; the
 “ word Popery to their
 “ ears was still a sound of
 “ horror. But then the
 “ dissenters were themselves
 “ petitioning for relief.”

If the same causes will ever produce the same effects, let the Reader take a view of the latter part of the reign of Charles, and of James II. and then judge if we have not reason to fear “ the approach of real and weighty
 “ danger.”

The next sentence in your introduction, is a deep com-
 “ pliment to the Revolutionists. “ We have seen how
 “ astonishingly this kingdom has been repeatedly con-
 “ vulsed by fictitious plots and *the vain dread of Popery.*
 “ THE EVENT HAS ALWAYS PROVED THAT SUCH
 “ FEAR WAS CAUSELESS.” Was the dread of Popery
 in 1688 vain? Or has the event proved that the ex-
 clusion of James was causeless?

You may talk of “ the vain dread Popery,” but *we*
 are persuaded that the maintenance of all liberty,
 both civil and religious, depends on circumscribing
 POPERY within proper bounds; since POPERY is not a
 system of *innocent* speculative opinions*, but a yoke

* One observation hath often occurred to me, relating to the mon-
 strous system of Popery, which I think may deserve to be considered.
 It is this: When we reflect upon the errors, the false doctrines, and cor-
 rupt practices of that Church, and compare them with the dictates of
 reason, and with the word of GOD, they appear so groundless, so ab-
 surd, so despicable, so scandalous, that we are amazed how Christians,
 how rational creatures, could adopt them. But place them in another
 point of view, and consider them as political institutions, and you will
 find them to be an uniform, a consistent, and a very crafty scheme, full
 of wisdom, that is, of worldly wisdom, and all the parts of it conspir-
 ing to one great end, namely, to exalt the ecclesiastical state, to give it
 wealth, dignity, and authority; to keep the civil state, and the body of
 Christians in ignorance, superstition, implicit faith, and passive obedi-
 ence; and to make the head of the church an universal monarch and
 an absolute tyrant. There is hardly any Romish error to be named that
 hath not this tendency. At the same time the mysterious nature of re-
 ligion, and the deceitfulness of human reason, and the danger of private
 judgment, were sedulously inculcated, to keep people indolent, credu-
 lous, tame; and quiet. Dr. Jortin, Vol. vii. P. 409.

of *despotism*, an enormous mixture of princely and priestly *tyranny*, designed to enslave the consciences of mankind, and to destroy their most sacred and invaluable rights†.

How different is this language of the learned Dr. Mac-laine from that, which a Popish Bishop† would persuade us to believe, is now used in Parliament.

“ The laws (says the popish Bishop H—) against them [Papists] were considered; and in that supreme judicature of the nation were publicly declared to be a disgrace to the land, inconsistent with the principles of Christianity, repugnant to sound policy as well as to humanity, and dictated by a cruel and even a diabolical policy.”

Bishop H— has prudently declined saying who it was that asserted this, though it is evident, that he means to intimate, that it is not the language of an individual, but the voice of Parliament. But the language of the statute law of this realm is, that **POPERY** is the greatest evil that can possibly exist, an evil of that immense magnitude, that “ Every person that shall be RECONCILED to; or shall hold communion with the see or church of Rome, or shall profess the **POPISH RELIGION**, or shall marry a **PAPIST**, shall be EXCLUDED, and for ever incapable to inherit, possess, or enjoy the CROWN and GOVERNMENT of this REALM; and in such case the

† Dr. Mac-laine's 2d. Appendix to Mosheim Ecclesi. History, Vol. v. P. 115.

† Vid. a pamphlet, entitled Roman Catholic Fidelity. P. 4. 2d. edition.

§ At the period in which the laws against Papists, now stigmatized and condemned, were enacted, the subject of toleration, the rights of conscience, were as narrowly and thoroughly examined, and perhaps as well understood as at present; and they owe their birth to the same legislators and councils, which had a little before overturned the bulwarks of tyranny, and broke the rod of the persecutors, and which had, in a very eminent degree asserted and established Britain's liberties. These laws indeed, appear to have been only a necessary sequel to the former, framed to the Revolution, without which that great work had been left intrinsically incomplete and defenceless. They were added as pieces of defensive artillery, to render the lovely and glorious fabric more strong and impregnable.

Erst Thoughts on the Toleration of Papists. P. 259.

“ The offences intended to be guarded against by these laws, are not the stealing of an ox, or the burning of an house, or any other invasion of private property, but detaching the Prince and subverting the Government.” Burn's Justice, V. ii. P. 275. Ed. 1745.

“ PEOPLE shall be absolved of their ALLEGIANCE, and
 “ the Crown shall descend to, and be enjoyed by such
 “ person, being a Protestant, as should have inherited
 “ and enjoyed the same, in case the person to reconciled,
 “ holding communion, or professing or marrying as afore-
 “ said, were naturally dead.” 1 William, S. 2. C. 2.

And by the second article of the union of the kingdoms
 of England and Scotland, “ All Papists, and persons
 “ marrying Papists, shall be excluded from, and for ever
 “ incapable to inherit, possess, or enjoy the imperial
 “ crown of Great Britain, and the dominions thereunto
 “ belonging.” In fine, whatever pseudo patriots may
 assert, and mistaken protestants believe, it is a certain
 fact, that the present Government, and the Pro-
 testant Religion must stand or fall together; Papists are,
 by principle, enemies to both.*

You proceed in your introduction, saying, “ Another
 “ misfortune is, that most men, either from indolence or
 “ from want of opportunities, take their information
 “ from the report of others.”

Pray, Sir, by what other means are they to obtain in-
 formation? You seem to be amongst the number of
 these unfortunate or indolent persons, for you tell us,
 P. 111. 2d. Edit. “ From the best information, I can
 “ procure, their number does not, at this day, exceed
 “ 60,000; and this even, I suspect to be far beyond the
 “ mark.”

Having mentioned the number of Catholics, I shall
 proceed to remark upon what you have said on that
 subject.

In your second edition, you declare yourself wrong in
 your supposition, that 60,000 was beyond the mark; you
 therein inform us, that “ By the returns lately given in
 “ to the House of Lords, it appears, that the actual
 “ number of Catholics in England and Wales, amounts
 “ to 60,376.”

I am of opinion that this is greatly under the mark;
 my reason for saying this is, I know that the return made
 of the Papists in some parishes in London, was very defi-
 cient. The method adopted to procure the information,

* Bishop Sherlock's Sermons, V. v. P. 375.

† “ The greatest part of mankind must owe all their knowledge,
 “ and all good owe for the largest part of it, to the INFORMATION of
 “ of others. *The Adventurer*, No. 85. Vol. iii. P. 129.”

was improper; the parish officers went round, knocked at the door, asked the servant that opened it, if they had any Papists? The poor girl did not understand the question, and the parish officer did not chuse to explain it, and went away satisfied that there were none, because the servant did not know what he meant by a Papist. I have been informed by some who were engaged in that business, that when they asked if they had any Papists dwelling in the house? They were answered, No. But if they changed the question, and enquired for Roman Catholics, they found several.

The actual number of Catholics (or rather Papists) can never be known, till a law is passed, obliging every parish to register every individual dwelling in it, and making them produce certificates from the minister in whose congregation they worship. Such a law would be useless, and this trouble saved, if the Papists would be honest enough to return to Parliament an exact account of all their chapels in England and Wales, and the number of individuals who belong to each.

Before I dismiss this subject, it will be proper to enquire why you have omitted the note in the 2d. edition, which we find p. 113. of the first. I presume the cause is, that it is a manifest proof that Papists have greatly increased. However, you must permit me to insert it.

“ While King William was engaged in his project of
“ reconciling the religious differences of England, he was
“ at great pains to find out the proportions between
“ Churchmen, Dissenters, and Papists. In his cabinet
“ there is the following curious report, in consequence of
“ an enquiry upon that head.

The number of FREEHOLDERS in ENGLAND.

	Conformists.	Non-conformists.	Papists.
Province of Canterbury,	2,123,362	99,151	11,878
of York,	353,892	15,525	1,978

In both, 2,477,254 108,676 13,856

Conformists, 2,477,254

Non-conformists, 108,676

Papists, 13,856

In all England, 2,599,786

" In the province of Canterbury are 23,740 Papists,
 " half of these are under the age of sixteen years, viz.
 " 11,870; a seventh part of these are aged, and above
 " 3,391. Taking out of the said number of Papists the
 " two last sums, which make in all 15,261; there remains
 " then 8,479, of which the one half are women; there
 " remains therefore in the Province of Canterbury, fit to
 " bear arms, 4,239 Papists.

" The province of York bears a sixth part of the taxes,
 " and has in it a sixth part of the people, as that of Can-
 " terbury has, viz. 3,956, whereof half are under the
 " age of sixteen, viz. 1,978; and a seventh part above
 " sixty, viz. 565; and of the aforesaid sixth part, one
 " half is women.—The total therefore of this province
 " fit to bear arms, is 701; joining which to the total of
 " those in the province of Canterbury fit to bear arms,
 " makes the total of the Papists throughout all England
 " fit to bear arms, to be 4,940."

This curious report, as you call it, I have great reason
 to think was not in consequence of any "scheme of King
 " William to reconcile the religious difference of Eng-
 " land," but was simply one of the King's memorandums,
 of the account of the Papists taken by the Bishops in the
 year 1676, by direction from King Charles the second.
 In Bishop Barlow's Remains, p. 314. is the following
 account;

	Conformists.	Non-conformists.	Papists.
Canterbury,	59596	6287	142
London,	263385	20893	2069
Winchester,	150937	7904	968
Rochester,	27886	1752	64
Norwich,	168760	7934	671
Lincoln,	215077	10091	1244
Ely,	30917	1416	14
Chichester,	49164	2452	385
Salisbury,	103671	4075	548
Exeter,	207570	5406	298
Bath and Wells,	145464	5856	176
Worcester,	37489	1325	719
Covent. and Litch.	155720	5042	1949
Hereford,	65943	1076	714
Glocester,	64734	2363	128
Bristol,	66200	2200	199
Peterborough,	91444	2081	163

Oxford,

	Conformists.	Non-conformists.	Papists.
Oxford,	38812	1122	358
St. Davids,	68242	2368	217
Landaff,	39248	719	551
Bangor,	28016	247	19
St. Asaph,	45088	635	275
Total,	2123362	93154	11870

93154
11870
2228386

And P. 310. these remarks.

"There being every where as many under the age of 16, as above it, it makes the total of the Papists, in the province of Canterbury, about 23,000.

"The province of York bears a sixth part of the taxes, and hath in it a sixth part of the people that the province of Canterbury hath."

"A sixth part of 23,000, is 3833 $\frac{1}{3}$, which added to 23,000, the Papists in England will be 27,000."

"Half of these is under the age of 16, which may be supposed to be 14,000."

"A 5th part of these (which is 4000) are aged, and above 60."

"So then, taking out of their number 18,000, there remains 9000, a third part of their number, who are between 16 and 60, and of which one half are women."

"There remains therefore of Papists in England, fit to bear arms, 4,500, *quod erat demonstrandum*."

If you will take the trouble to compare your note and this account, I do not doubt but you will agree with me, that the King's memorandum was probably made when he was perusing this book; and which I am the more confirmed in, as the book was published in the year 1693, nine years before the King's death. If Bishop Burnet be right, that King William "took no notice of the Clergy, and seemed to have little concern in the matters of the church, [or of religion]; and left the matters of the Church wholly in the Queen's hands." It will appear highly probable that this might be a note made by the

† Vid. The Genuine Remains of Dr. Thomas Barlow, Bishop of Lincoln.

† Burnet's History of his own times. V. iii, P. 252. & *ibid.* V. iii, P. 162.

Queen,

Queen, which the King might have taken from amongst her papers. However, it is of little moment from whence this paper came; the fact is, that in 1676, a time when the King was decidedly their friend, the number of Papists in England was only 27,000. Yet with this weak and even contemptible number, Bishop Burnet informs us, "The Papists were not idle; they tried their strength with the King to get the Parliament dissolved: in which their hopes carried them so far, that Coleman drew a declaration for justifying it." If Papists, when only 27,000, could attempt to disturb the peace of the nation, and in some measure effect it, have we not reason to be alarmed, when the signs of the times are so much alike §, and Papists are acknowledged to have increased to 69,376? I use the expression, acknowledged to have increased, because I am well satisfied that Papists are much more numerous.

The number of Papists, resident in the parish of St. John's, Wapping||, as returned by the Minister, and Parish Officers, to the Bishop of London, was 1264, which is a 50th part of 69,376, and of consequence a 50th part of all the Papists said to be in England and Wales. But that any one parish should contain a 50th part of the Papists of England and Wales, is a circumstance that will with difficulty obtain credit.

But however, we are not to estimate the strength of Roman Catholics among us, or the danger to be apprehended from them, merely from their numbers. Popery

† Bishop Burnet's History of his own times, V. i. P. 554.

§ Vid. Page 70.

|| "Popery is a religion very well fitted to prevail upon the lower part of mankind: and these converts, among us, are chiefly among the lower part of the world; and therefore some persons in power, think them not worth their attention. They think they can put a stop to them when they will; and, indeed, so they may perhaps, if they exert themselves in time. But it ought to be considered, that when the lower classes of people become very numerous in a religion, they may possibly draw, or, as it were, force the upper part of mankind into it. The Christian Religion was this way propagated; and this is much more practicable in a free nation, where the lower people have votes in choosing the members of the Legislature. And if ever there should be a great interest, to this purpose, formed among the low people, there would not be wanting persons of quality of that religion, or of no religion, but pretending to be of that, who would put themselves at their head, and make use of their numbers, zeal, and wealth, to promote their purpose."

Bishop Ellys's Tracts on Spiritual and Temporal Liberty, p. 523.

"glories in nothing more than its union; and its politics
 "are in nothing more distinguished than in the measures
 "taken to maintain and secure this. The Papists of
 "every nation are in league together. Though British
 "and Irish Papists may comparatively appear a feeble
 "party, when viewed a part, and detached from all
 "connections with a papal monarchy, yet considered as a
 "branch of it, and as linked to it by the strongest and
 "most indissoluble ties, they are no longer contemptible,
 "but truly formidable. They belong to a numerous and
 "powerful body, which has one spirit pervading and ani-
 "mating the whole. The most insignificant limb,
 "acquiring force from its relation to the common head,
 "and its kindred members, may make such efforts, and
 "produce such effects, as otherwise it would be altoge-
 "ther unequal to. As they have one common and
 "Catholic cause, foreign Papists will ever interest
 "themselves in the affairs of their friends on this side the
 "water: and unluckily all those with whom they have
 "ever kept correspondence abroad, upon whose friendship
 "and alliance they can alone depend, are the constant
 "and natural enemies of these kingdoms in all respects.
 "And as Roman Catholics have yet, upon the whole, a
 "superiority of number, upon a conjunction of their
 "force, they might, humanly speaking, be able once more
 "to shake, if not overturn the Protestant establishments,
 "not in Britain only, but through Europe. Suppositions
 "apparently less probable, have been realized in the history
 "of Popery, and designs more frantic formed and
 "attempted."

I am, Sir, &c.

W.

† If what Bishop Hay has said, be true, the British and Irish Pa-
 pists are no feeble party. P. 6. of his answer to Mr. W. A. D. he
 says, "No sooner was it known in France that the Act was passed in fa-
 vor of the Roman Catholics, than an universal damp was seen on
 every countenance, and the general cry was, *Voilà des gens mille*
hommes armés contre nous! See TWO HUNDRED THOUSAND
 men armed against us." According to the French estimation, and
 Bishop Hay's account, the Papists in Ireland and England, are one mil-
 lion and two hundred thousand. Vid. Bishop Barlow's Calculation, P. 76.
 † Free Thoughts on the Toleration of Popery. P. 328.

For

For the **PROTESTANT MAGAZINE.**

TO THE OBSERVER.

SIR,

I Happened lately to be in a mixt company of Protestants and Papists, where the conversation turned chiefly upon *Dr. Middleton's Letter from Rome*, and a Popish Book published with a view to refute it, entitled *The Catholic Christian Instructed, &c.* I observed, that the fact which was disputed with the greatest warmth, so as to be absolutely denied by the Papists, was the use of their Holy Water in a festival at Rome, called the *Benediction of Horses*—Which (says the doctor) "Is always celebrated with much solemnity, in the month of January; when all the inhabitants of Rome and its neighbourhood, lend up the horses, asses, &c. to the convent of *St. Anthony* near *St. Mary the Great*, where a priest in a surplice at the church door, sprinkles, with a brush, all the animals singly, as they are presented to him: And receives from each owner a gratuity, equal to their zeal and ability." The Doctor adds, "That he had his own horse blessed for eighteen-pence of our money, as well to satisfy his own curiosity as to humour the Coachman, who was persuaded, as the common people generally are, that some mischance will befall them in the year, if they wanted the benefit of this benediction."

As to this fact, the author of *The Catholic Christian Instructed*, dare not deny it; but yet he libels very much in his preface to render it suspected; and declares, that though he had spent the greater part of his life abroad, he had never seen nor heard of any such thing.

Dr. Middleton indeed, in his last edition of his *Letter from Rome*, has affixed a discourse, containing an answer to all the objections of that Popish writer; and added such proofs of the fact above mentioned, as every one, I think, must allow to be authentic.

But *Mr. Observer*, having perhaps, already exceeded the bounds allotted for a single correspondent, I will, if you insert this, continue the matter in a second paper, for your next paper.

I am,

I am, Sir, with hearty wishes, for the success of your undertaking, but more particularly that of the Editors of the Protestant Magazine, on which your's in some measure depend,

Your Obedient,

Feb. 7, 1782.

Humble Servant,

GEORGE WILKINS.

FOR THE PROTESTANT MAGAZINE.

HISTORY OF POPERY.

PACKET VIII.

Roma du tridans, variisq; erroribus alla Corrupt
& mundi definit esse caput.

Part of an old Popish Homily, or Sermon. *The Distinctions in the Church after the Death of Constantine, The History of Julian the Apostate.*

THE Popish Miracle-mongers were not content to abuse the world's credulity with the absurd story, concerning the invention of the holy cross, but they must needs set apart a day to be observed as a festival, in memory of that worthy business, vizt the 3d of May, which to this day, in some of our Almanacks (the more shame to the authors) wears that title. And that our Protestant reader, may have the diversion of observing what ridiculous fables, passed for sacred divinity heretofore, when Popery was in vogue, and *quintus* celebrated for the matter of devotion; I hope it will not be too much a trespass on his patience, to let him know how the old homilies represented this matter then to the people; which I shall do, by faithfully reciting in the very old English words, the beginning of a sermon accommodated to this occasion, as it is recorded in the ancient *Roman Festivale, de inventione Crucis. p. 100.*—Thus:

“ Good

“ Good frendes, such a day ye shall have the inuencion of the holy crosse; ye shall not fast the even, but come to God and to holy church as chrysten people should do, in worship of him that dyed on the crosse. Then ye shall understand why it is called *inuentio sancta crucis*, the finding of the holy crosse, the which was found in this wise; as I shall tell you. When Adam our fyrst fader was seke for aye, and would fayne have ben out of this world; Adam sente Seth his sone to the aungel keeper of Paradise, prayenge the aungel to sende him the oyl of mercy, to anoynte his body therewith when he were dede: Than went Seth to Paradyse, and sayd his message to the aungel. Than answered the aungel, and said, that he might not have it tyll the yeres weres fulfilled. But have this branche of the tree that thy fader synned in, and set it on his grave, and when it berech fruyte, then shalt he have mercy, and not erle. Than toke Seth this branch, and came home and found his fader dede; than he set this branch on his faders grave, as the aungel hadde him do. The whyche branche growed there, tyl Solomon was king; and he made to fell it downe, for it was fayre to the werke of his temple, but it wolde not accord with the werke of his temple. Therefore Solomon made to cast it down into the earth, and was hidde there to the tyme that the bishop of the temple let make a ware (pand or pool) in the same place whereas the tree laye, to walke in there that weare offred to the temple. Than when this wayre was made, they called it in their language, *Probatum Piscina*, (excellent Latin Hebrew) To the whyche water came an aungel certain times fro heven, and did worship to the tree that lay in the ground of the wayre, (a rare errand for an angel to come from heven, to worship an old fynge) and moved the water; and what man or woman that came to the water nexte after the angel, was made hole, wher sekenes that ever he had, by virtue of the tree; and so endured many wynters to the tyme Chryste was taken, and should be done upon the crosse; than this tree by the ordinance of Godde swamme upon the water, and when the Jews had none other tree redy to make the crosse of, for great haste that they had, they toke the same tree, and made thereof a crosse, and so dyed our Lord thereon, and then the tree bare that blessed fruyte, Chrystes body, of the wyche wellet the oyl of mercy to Adam and Eve, and all other of their off-springs. But when Chryste was dede, and taken down of the crosse, for envy that the Jews had to him,

him, they took the crosse, and two other crosse that the thieves were hanged on, either side of Chryse, and buried them deep in the earth, for that chrysten people should not wite where they were done, for to do it worship; and there it lay a yere and more, (that is to say, above three hundred) unto the time Helens, &c. And then proceeds with the before-mentioned romance, how she found it. And is not this stuff, think you, incomparable divinity to edify old women with, on a long winter-night in the chimney corner?

Qui Davian non edit ante tunc dogmata Mavi

But of this enough; perhaps too much. Let us now go on with our Historical talk. And in order thereunto, the reader is to be reminded, that Constantine, a little before his death, prevailed with by the arts of his sister, having recalled Arius from banishment, and appointed a new synod, first at Tyre, and thence transferred it to Constantinople, the said Arius being there arrived, and the contest growing hot, we are told, that one Alexander a bishop, continuing a great while in the church, begged of God, that he by some signal providence would defend the truth; and that the same evening Arius repairing to the assembly, being suddenly taken ill, diverting out of the way to ease nature, voided forth his jewels; which for the present struck no small consternation into those of his party. But it lasted not long; for Constantine soon after dying, having in his latter years chiefly resided at Bizantium, which he rebuilt, and from his own name called Constantinople; he, I say, by his will, divided the empire amongst his three sons. To Constantine the Elder, he gave Spaine, France, the Alps, and Brittainy: To Constans, Italy, Afric, and Greece. To Constantius the younger, all his oriental territories; who in a few years obtained the entire monarchy; for Constantine was killed within three years, in a war with his brother Constans; who himself some time after was assassinated by the rebel Magnentius. So that the whole devolved upon Constantius, though not settled firmly, till he had subdued the said Magnentius in a battle, which (though he obtained the day) cost the lives of so many thousands of brave men, that it much weakened the empire, and is thought to be one reason why

why they were not able to oppose those barbarous nations that soon after over run them.

This Constantius being favorable to the Arians, their heresy mightily increased. They now carry all before them, and not only hold councils, as at Sirmich, Ariminum, &c. decreeing quite contrary to the council of Nice; but also cruelly persecute all that oppose; and (if I mistake not) this was the first persecution of christians by christians.

Whilst things were in this confusion, Constantius dies, to whom succeeded Julian, infamously famous for the title of *Apostate*. This Julian was the nephew of Constantine the Great, educated in the christian religion, and of so pregnant an ingenuity, that he was preferred to be a reader in the church, (for let me tell you, in those days, the meanest office in the church was counted an honor, no disparagement to personages of the greatest birth or fortune;) but being a man of an *unstable* mind, and self-conceited wit, he soon revolted to heathenism, preferring the *inticing subtilties* of vain philosophy, before the *simplicity* of the gospel; and making a handle, it may be feared, of the differences and animosities amongst christians to fix him in his apostacy. For it seems not improbable, that a man of great wit, as he was, and not having the *grace of God* to direct it, and shew him the beauty of religion, through what he accounted the deformities of its *teachers*, might thence conceive an aversion for it. Yet did he not attack the church so much by open force, as undermine it by secret subtilties. And being much of an humour with those Atheistical buffoons, that count themselves the *men of wit* in our age, was wont to prophane scripture to countenance his impiety, and add jokes to his cruelties, to make them the more *poignant*. Thus taking away the revenues from churchmen, (whereby, it is said, he endeavoured to destroy not only the *priests*, but the *frighthood* itself) he told them, he did but make them fitter for the celestial kingdom, since in their books it was written, *blessed are the poor, for theirs is the kingdom of heaven*. So having forbid christians any military employ, (the only road then to preferment) he said he did it, because by their own law, when any smote them on the left cheek, they were to turn their right, and consequently not fit to be soldiers. The children of christians he would not suffer to be admitted into the Rhetorick schools, saying, *those that are bred there, wound us with our own weapons*. Out of spite to the christians, he

he much indulged the Jews, promising them liberty and protection: Whereupon a vast multitude assembling at Jerusalem, began to rebuild their temple; but no sooner were the foundations laid, but a mighty earthquake and tempest happening, all they had done was destroyed, and of themselves considerable numbers killed*. But of Julian, the prophecy of the reverend Athanasius, (who continued orthodox, when a great part of the world was Arian,) came to be verified; for speaking of him, and the then persecution, he declared, it would be but a *flight cloud, that would soon be blown over*, as indeed it did; for the Apostate warring with the Persians, and being wounded by an unknown hand in the breast, finding himself faint, that he might die as he lived, *blaspheming*, receiving of his blood in the hollow of his hand, flung it up towards heaven, crying, *vicisti tandem Gallilæe!* *At last, O, Gallilean!* (so the vile man was wont in contempt to call the adorable Saviour of mankind) *At last thou hast overcome me.* To which we may add what Theodoret relates concerning a christian school-master at Antioch, who being asked in derision by Libanius, Julian's great master, what the carpenter's son was doing! and being filled with divine grace, foretold what would shortly come to pass. For, says he, the Creator of the world, whom you in derision have called the Carpenter's Son, is making a coffin for thy pupil. And in a few days after, came the news of Julian's death. Thus was that wicked Apostate cut off in the thirty-second year of his age, having enjoyed the empire but one year and eight months.

* This fact is related by several historians, and particularly by Ammianus Marcellinus, who saith, *metuendi globi flammarum prope sustinentis crebris assultibus erumpentis, secere locum, cunctis aliquoties operantibus, inaccessum: hecque modo, elemento destinatione repellente, cessavit impetum.* Amm. Marc. lib. 23. c. 4. p. 271.

HOSKA, ii. 8, 9.

HOW shall I give my Ephraim up,
Or make him drink the wrathful cup:
Shall I deliver Israel too,
And let my sons for ever go?

Shall my saints be, though they have strayed,
Like Admah or Zeboim, made?
Shall I in awful dreadful ire,
Doom them to Hell's eternal fire?

Ah no! my heart is turned within;
I'll punish, yet forgive their sin;
And my repentance shall declare
The truth of what I to them swear.

I'll never let my word be broke,
Nor in fierce anger deal the stroke:
My dreadful wrath I'll not employ;
Nor Ephraim will I ere destroy.

No; I'll fulfil my gracious plan;
For I am God and not like man;
And I, thine Holy One, will be
The glory in the midst of thee.

Reserved and favoured by my hand,
My church shall as a city stand;
Nor will I enter as a foe;
But there my saints my love shall know.

Their vile backslidings I'll forgive,
And they shall turn again and live;
I will again my joys restore;
And they shall sigh and weep no more.

Lord, let these truths our hearts impress,
That we thine holy name may bless,
Here in sweet songs of humble love,
And in immortal strains above.

M.

The Editors present compliments to many poetical Correspondents, hope they will excuse the omission of their Favours in this Number; they will certainly be inserted in the next.

H

R.E.

REVIEW of NEW BOOKS In DIVINITY.

A SERMON in LAMBETH CHAPEL, at the consecration of the right reverend father in God, SAMUEL HALLIFAX, D.D. LORD BISHOP OF GLOUCESTER, on Sunday Oct. 28, 1781. By EAST APTHORP, D.D. Rector of St. Mary Le Bow.

I Epistle St. Peter, chap. v. 1—4.

The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: nor for filthy lucre, but of a ready mind: Neither as being lords over Gods heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

NO man of taste can read Dr. Apthorp's writings, without being pleased—nor any man read them, without being edified. All his works are replete with sound learning, and solid erudition. It is with reluctance that we

pass a censure on some things in the sermon, now under our consideration.

Page 3, of the sermon, we meet with this sentence, “Jesus Christ, who foresaw the extension and universality of the Christian name, found it expedient to give his religion a social character.”

The objection we make is confined to the words “FOUND IT EXPEDIENT.”

The general idea, that mankind annex to this expression, is, that it is a shift; or means to an end contrived in an exigence. [Vid. Johnson's Dictionary.] In other words, that it implies rather necessity than voluntary choice. An idea highly derogatory to our great Redeemer.

P. 4, we are told, “The seventy were the seminary, from which the other orders were elected, and the marks of distinction given to the Apostles, were nearly the same powers which our Lord himself exercised on earth, and, as such, were almost above the condition of humanity.”

Dr. Apthorp himself, no doubt, affixed some ideas to this sentence, but such is the dulness of our conception, that we readily allow we are not able.

The

The doctor having proved episcopacy to be a divine institution, goes on to delineate the character of the person who is honoured with so exalted a station.

“The episcopal character includes the virtues of the inferior orders, together with the authority of its own. To give a summary of both—

The evangelical pastor, whether Presbyter or Bishop, should be from early youth destined and educated to this sacred profession, both to secure the integrity of his views, and to adapt his character to its duties. He should possess from nature those endowments which are requisite in an office laborious both to the body and spirits: a clear and firm voice, a style and pronunciations aided by the best rules of a pure and simple rhetoric, neither rustic nor theatrical. Next follow the qualities of the understanding; previous learning, or philology: Natural theism and philosophy: A familiar acquaintance with the languages and composition of both the scriptures, with whatever may best illustrate them; Judgment and penetration, to discern the true sense of scripture: Imagination, in inventing suitable topics of instruction: Perspectivity, in teaching: Eloquence, to persuade; Firmness and courage to convince and impress the truths of inspiration. To these,

the accomplished divine adds the various provinces of theology: Church-history and jurisprudence; the best fathers; the dogmatic; the moral; the polemic; the ascetic. But how inferior are all these endowments of nature and erudition! How much more easily attainable, than those essential qualifications of divine grace, the virtues of the Heart! When to all these merits, or rather gifts, in which mediocrity may be even applauded in private pastors, we add that eminence in each, together with the weight of government and discipline; to be exercised, not only in the sage and cautious choice and ordination and employment of fit ministers, but in a wise and watchful attention to the true interests of religion in so renowned a national establishment; with a general regard to the present state of the Church of CHRIST: while human virtue cannot move in a sublimer sphere, it must ever feel itself *insufficient for these things*.”

The following paragraphs we earnestly recommend to the serious perusal and attention of the Clergy in general.

“RESIDENCE is our next duty: and it is our happiness. We are never so happy, as when engaged in the constant offices of our local stations. This was perhaps in the Apostle's intention, when he enjoins the elders to *feed the flock*

flock God that is AMONG THEM: each labouring in his own department, whether more or less extensive, either in the way of government, or of instruction, or both, to improve and meliorate the station allotted him. Be it then one great object of our superiors, that we have houses to reside in, and that our extraparochial residence be remedied and discouraged. The honest clergyman in the center of his parish, is always projecting worthy schemes for its benefit. Under his inspection, abuses are prevented, nothing goes to decay, a spirit of concord, order, and decency is kept up. He is either employed in the personal attentions of his office, or in literary labours: he is edifying and exemplary to his flock: his very amusements are blameless and ingenuous: he is respectable as a country-gentleman on his own freehold: in a word, he shines in his proper sphere, with the mild and useful lustre of his clerical character."

"The ruling principles and hopes of a christian, especially of a Christian Bishop, are marked with precision in the text: *The suffering of christ, and the Glory that shall be revealed.* St. Peter was an eye-witness of those inexpressible sufferings, which were so alarming to his fears, as for a time to shake his fidelity. But, one awakening glance from his LORD recov-

ered him to repentance, and prepared him for martyrdom. He saw the VICTIM OF THE UNIVERSE extended on the cross. We too, by Faith, with the eyes of our mind, should often contemplate that wondrous expiation. It is the basis of the christian theology: and it would be not unseasonable, if the pure and apostolic principles of the Bishop this day consecrated were so recommended to all the Clergy, as to engage them, assiduously to preach CHRIST crucified; and so to state that amnesty and gratuitous redemption, which CHRIST alone hath effected, as to raise, on the Faith of HIM who is the rock of ages, the fair and eternal structure of Christian Morality."

Sacred History, selected from the Scriptures, with Annotations and Reflections, suited to the Comprehensions of young Minds, &c. By Mrs. Trimmer. 1 vol. 8vo.

This is a well meant and tolerable well executed work: it perhaps would have been better if Mrs. Trimmer had not divided the chapters into verses. Had the style been less affected, and more familiar expressions used, it would certainly have rendered the work more proper for children.

We shall only add, by way of specimen, the ANNOTATIONS and REFLECTIONS on Sect. 3.

THE DEATH OF ABEL.

"I am sure, my dear, that to you who love your brothers and sisters so affectionately, this story of Cain and Abel must appear a very shocking one: a man to murder his own brother! it makes one shudder to think of it—but see to what a pitch of wickedness a person may arrive, who indulges an envious temper!"

"Abel seems to have been of an amiable, religious disposition, for you find he was in favour with God; Cain, on the contrary, was of a morose, unthankful temper; but the particular cause of his inveterate hatred was, that the "Lord had rejected his sacrifice and accepted Abel's." The sacred historian has not been explicit concerning the first institution of sacrifices, it is therefore impossible at this distance of time to come at any certainty in the matter; but as we Christians are not required to offer them, it is not absolutely essential for us to know the origin and nature of them; enough has been said, to convince us that they were solemn acts of devotion; and there is reason to suppose they were appointed by GOD himself, because in those early ages of the world, man was not allowed to kill any thing for food: in Paradise, you know, he lived upon fruits, and after he was

expelled from thence, his sentence was to "eat bread in the sweat of his brow;" therefore it is not likely that he would have thought of appeasing the anger of God, by killing an innocent creature: but as the ALMIGHTY was pleased to reveal to Adam and Eve his gracious purpose of sending a Redeemer, one born of a woman, free from sin, who should by suffering death, restore and confirm the hope of everlasting life, which they by their transgression had forfeited; it is likely that he instituted the rite of sacrificing animals, as a representation of the great sacrifice to be made by CHRIST; to keep up the constant expectation of his coming, and to be a means whereby mankind might express faith or belief in the promises of GOD; for these purposes he commanded them to offer some of the first fruits of the earth, as an acknowledgment of their dependance on him; and some of their flocks as an atonement for their sins; not that they were able to lay their sins upon the poor creatures they put to death, but to intimate that the LORD would pardon their transgressions, and admit them to be partakers of the great sacrifice to be made by CHRIST, for the sake of their faith and obedience, which he had commanded them to express by these means."

"Faith in GOD, is a sted-

fast

fast belief and trust in his holy word; therefore, a faithful person will be as thankful to the ALMIGHTY for the blessings he has promised, as for those he has actually bestowed; and will studiously endeavour to regulate his actions by it, that he may shew his faith by his obedience. What I have been telling you, my dear, I fear is difficult to your comprehension; but hope, when you have read the scriptures through, you will peruse them again and again, by which means every thing necessary for you to know will be made easy."

"At present let us suppose, that Cain and Abel prepared for a solemn act of devotion, built an altar of earth, and laid their sacrifices thereon, accompanied with thanksgivings and prayers, expecting that the ALMIGHTY would send fire from heaven to burn them; which accordingly happened to Abel's, but not to Cain's; we may therefore conclude, that he did not come with a proper disposition of mind; and you find that God reproved him for his discontent and envy, assuring him, that if he did well, he would accept him, and that as the eldest he should have the pre-eminence over his brother; but the goodness of God had no effect on his obdurate heart; he gave way to the sinful emotions of his

mind, and slew his innocent brother, as they were in a field together: his wickedness could neither be concealed from the knowledge, nor escape the justice of God, who passed a heavy sentence upon him. How must his pride be mortified, who could not bear a superior even in the favour of God, to find himself the most abject of mankind; banished to a distant land, far from that spot which was then particularly distinguished by the frequent appearance of the glory of God!"

"Cain was truly sensible of the wretched condition to which he had reduced himself, and was seized with the most dreadful apprehensions that the hand of every one would be ready to destroy such a monster; however, it pleased God to spare his life, and he threatened to punish whoever should take upon himself to kill Cain, because it would be presumption to alter the sentence of God, who thought proper to prolong his days, in order we may suppose, to give him time for repentance; as well as that the remembrance of his crime might make the greater impression on others, who would be more affected with a living example of the unhappiness of those who commit such bad actions, than if he had been immediately put to death."

"As

“As for the mark which God set upon Cain, I am really at a loss, my dear, to explain it to you. Some learned men think, that the verse which mentions it is not exactly translated, and that it should be rendered, *set a mark before Cain*; that is, wrought some miracle or sign to assure him that he should not be slain; however it was, it certainly is not worth while to puzzle ourselves with such questions as these, which are merely matters of curiosity, as none of Cain’s posterity are now remaining in the world.”

“Every part of the Bible furnishes us with some useful instruction, and therefore ought to be carefully considered: what you have last read of it, should caution you to be particularly on your guard against the suggestions of envy and malice, as you find what may be the fatal event of indulging them; and should induce you to cherish betimes an affectionate attachment to your brothers and sisters, which will strengthen with your growing years, and be productive of such pleasures and comforts as you can at present have no conception of. If you are kind and obliging to them, it is most likely they will be the same to you; and as you never quarrel, your childhood will pass away with cheerfulness and delight; when you grow older, and are capable of higher pursuits, you

will by repeated acts of kindness secure to yourself a set of faithful, disinterested friends, ready on all occasions to do you good offices, and will have the additional satisfaction of increasing the happiness of your parents; for as nothing would afflict us more than to see discord amongst those who are equally the objects of our tender care, so there is not any thing that could afford us more delight, than to see you bound together by the ties of mutual love and kindness.”

“And now let me give you a few easy rules for the regulation of your behaviour towards your brothers and sisters. Never indulge a selfishness of mind, nor wish to have the preference in any thing; for I can assure you, that you will find a hundred times more pleasure in obliging others, especially such near relations, than can arise from the gratification of contracted desires. Should they possess any superior advantages over you in point of beauty or understanding, let not envy arise in your heart; but endeavour, with a true generosity of spirit, to bear your own inferiority, and rejoice at their excellencies; by which means you will gain the favour of God, the esteem of all good people, and the love of those to whom you give such proofs of sincere affection.”

“If at any time they are afflicted

afflicted with pain and sorrow, endeavour to comfort them by every act of tender concern and sympathetic attention, which will certainly be received with pleasure, and remembered with gratitude; so that should you in turn be afflicted with sickness, your bed will be attended by the dear friend you have formerly assisted, who will study every thing that the tenderest love can suggest, to mitigate your sufferings; or should any other misfortune befall you, your brothers and sisters will unite their endeavours to remove the burden; in short, the advantages of family harmony are too many to enumerate, as I should tire you with a repetition; but I beg that you will let what I have said remain in your memory, and that you will ever pay to your brothers and sisters the same polite attention on all occasions, as you would think necessary to shew to those, by whom you wish to be thought amiable and accomplished."

"If it should unfortunately happen that any of your brothers or sisters should abate in their affection to you, entertain causeless jealousy, and regard you with an envious eye, bear it with patience,

and on no account return their ill-will; time may convince them of their mistake, and you may at length regain their love; at least you will be conscious that you deserve it, which will be some comfort for the loss."

"Adam and Eve had another son, named Seth, to supply the loss of Abel, who was born when his father was 130 years old; in all probability, they had many children besides; so that at the death of Abel, there might even be of children, grandchildren, and great grandchildren, many thousand people in the world; though Moses has given us the names of none of the sons of Adam excepting Cain, Abel, and Seth; the last of whom, is particularly mentioned, because from him descended, in a regular succession, the SAVIOUR of the world, the *promised seed of the woman that should bruise the serpent's head*; which line, I shall endeavour to trace as we proceed, and for that purpose, shall extract so much of the genealogy, (that is, the history of the posterity of Adam and Eve) as is necessary for your information."

Das Bildnis des Königs von England
1717



Das Bildnis des Königs von England
1717
Das Bildnis des Königs von England
1717
Das Bildnis des Königs von England
1717

Sir John Oldcastle Hanged, and Burned—by Papists.
1497.



*See! how the Hero triumph's O'er the Flames!
A Pious female comforts him in Death.
His faithful Servant quits the awful Scene,
Distracted! while his Lord's convey'd to Heav'n!*

J. Hallbury del.

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neral of their Order, who commits them to the examination of three men at least, of sound doctrine and clear judgement. In deciding any point, they must, as much as possible, avoid diversity of opinions, which ordinarily beget contentions, and is an enemy to the union of wills. On the contrary, they must with the greatest care cultivate unity and mutual agreement, and avoid every thing that will have an opposite tendency." *Constitut. Part 3. c. 1. n. 18. p. 372.*

"They must admit no new opinions. And if any one differ in sentiment from the tenets of the Church and her Doctors, he must submit his opinion to the decision and definition of the Society. In the opinions too in which even the Catholic Doctors differ or contradict one another, the members of the Society must take care to agree." *Constitut. Declar. on ch. 1. p. 375.*

"The laws therefore order three things, *First*, That our members broach no new opinions. *Secondly*, That if they differ from the common opinion, they must hold by the judgement of the Society. *Thirdly*, That in controversies, in which neither of the opinions properly is a common opinion, they must be reduced to agreement, that by these means we may all have the same doctrines, and the same mode of expression, according to the direction of the Apostle." *V. Congreg. Decr. 50. n. 2. p. 556.* See *SP. OF POPERY DISPL.* p. 5—8.

The reader is requested to remember, that these are not the words of *Protestants*, but of *Jesuits* THEMSELVES; and he will do well to bare them in his mind, as he may probably have occasion to apply the sentiments they contain, to some things intended to be hereafter held up to view.

'The *JESUITS*' (says *CALVINUS MINOR*) 'compose one of the most learned and powerful orders of the church of Rome in later times; whose schools and seminaries, and consequently their systems and doctrines, are now authorized by *British Law*; whose system is only the quintessence of genuine Popery, and the ordinary doctrines of Popes and Schoolmen carried to the highest degree of improvement';

When the doctrine of the Jesuits was so warmly attacked, last century, by some other orders of the church of Rome, especially by the *Dominicans*, and the *Provincial Letters*, various apologists appeared for them; who, instead of denying that the propositions imputed to them were contained in the writings of the Jesuits, endeavored to vindicate them by showing their conformity to the doctrine of the ancient

—men, who have tortured invention, to reconcile the human mind to every horrid form of vice, and to teach mankind to commit whatever is in vulgar language called evil, without any of the ordinary feelings of guilt and remorse; who have boldly attempted to effect, by the force of calumny, what the supreme Pontiffs have done by their plenitude of power, namely, to make void all law and obligation,—to change the essence of things, and make sin to be no sin; forcing immutable truth to yield to logical subtilties, and stubborn virtue pliantly to bend to the interests and corrupt inclinations of mortals.

They have exempted mankind from all love† and all in-

ward

ancient scholastics, and the whole approved school of the Roman church. Some of the most scandalous of them they proved were to be found in *Thomas of Aquin, Cajetan, Soto, Navarre, Sylvester Priori, &c.* "It is" says *d'Alambert*, "too sadly certain, (and the history of those frightful times furnishes the most affecting proofs of it), that the maxims imputed to Guignard and the Jesuits, respecting the murder of kings, were then those of all the religious orders, and of almost all the ecclesiastics."—"We must distinguish," says the same Author, "betwixt the juridical means by which the destruction of the Jesuits was accomplished, and the other motives no less equitable, of that destruction. It must not be thought that either the constitutions of these fathers, or the doctrine laid to their charge, were the only cause of their ruin, though that was indeed the only judiciary one, and consequently the only one of which mention was made in the *arrêts* passed against them. It is but too true, that many other orders have very nearly, for a principle, that same servile obedience which the Jesuits vow to their superiors and the Pope: it is but too true, that a thousand other doctors and religious have taught the doctrine of the church's power over the temporal affairs of princes; it was not merely because the Jesuits were believed to be worse Frenchmen than the other monks, that they were destroyed and dispersed; it is because they were regarded, and with reason, as the most formidable by their intrigues, and by their credit." *Amable Quinquet. Apol. pour les Jésuites. Claud. Des. de la Réf. p. 20. D'Alambert sur la Destr. Les. Jes. p. 25, 99, 94.*

† *Escher* collects the different sentiments of the learned divines of the Society, upon the question, *When is a man obliged to love actually as himself for God?* Some of which are as follows:—*Baronius* says, "It is sufficient a man love him before he dies; not assigning any particular time. *Vasquez*, that it is sufficient even at the point of Death. Others, when a man receives his Baptism. Others, when he is obliged to be contrite. Others, upon Holidays. But our Father *Cassio Palao* disputes against all these opinions, and that justly. *Hornius de Mendocia* pretends that a man is obliged to do it once every year, and that we are very gently dealt withal to be dispensed with from doing it oftener. Our Father *Cassio* believes a man to be obliged once in three or four years. *Hornius*, once in five years. But *Filutius* affirms it to be probable, that in rigor,

to exculpate himself in acting as he pleaseth, and committing every enormity under the sun, by furnishing him with the pleas of ignorance*, surprise, or passion†, convenience‡, error of conscience§, right

intention||, and the like, which are all but excuses for sin.

According to *Caramuel*, those that follow the most gentle, that is to say, the most licentious of all the probable opinions, ought to be called not only generous soldiers, but also virgins, because those opinions do enable men to behave themselves in all the precepts of the church with such purity, that they do not commit hereby so much as a venial sin:—He declares of himself, that he never so much as once in the year confessed himself guilty of the least venial sin in saying over his Breviary; nay, on the contrary, that he might safely swear that he had not committed any, though he knew himself chargeable with many distractions, and those voluntary. *Le Moine, Easy Devot.* p. 244. 291. *Caramel, Theol. Fundam.* p. 224.

* A Pagan, ignorant of the Christian Religion or of the true God, is excusable in worshipping idols:—for whoever acts agreeably to the dictates of conscience, whether certainly right, or invincibly wrong, cannot offend God; invincible ignorance, though even of the law of nature, sufficiently excusing those who act according to such ignorance.† There is much difficulty, says *Tractatus*, in comprehending the mysteries of the Trinity and of the Immaculation, for it is not sufficient to be acquainted with the terms, but it is necessary to form some idea in the mind applicable to them, and of this ignorant persons and children seem absolutely incapable; how then is a confessor to behave with such Penitents? *Tractatus* resolves the question, by saying, that an explicit and distinct faith, not being necessary, *acceptata mentis, sed solum precoribus*, such persons as may be ignorant of these articles, may be absolved, on condition of their promising to inform themselves about them hereafter. For my part, I answer with many others, that such a person ought to be absolved without hesitation, it being sufficient to such ignorant penitents, that they believe in a confided and implicit manner, &c. *Extract des Mss. de M. de C.*

† All branches of the Deralogue are no sins, when they are committed by any man out of ignorance, surprise, or passion. *Abel pour les Casuist.* p. 26, 27.

‡ A man shall not be obliged to quit those occasions and propositions, wherein he runs the hazard of damnation, if he cannot do it with ease and convenience. A confessor may and ought to absolve a woman who entertains in her house a man with whom she has often, if he cannot disengage him without loss of reputation, or have some cause for retaining him: provided she resolve not to commit evil with him any more. *Barry Som. des Peches.* p. 203. *Abel pour, &c.*

§ There is one thing, as some have observed, remarkable in the conduct of the Jesuits, and which distinguishes them from all the other orders of the Roman Clergy; that is, that the former have applied their whole system of morality into cases of conscience, whereas latter seem to think their penitents obliged implicitly to obey their superior, as if they had no conscience at all. It would be difficult

also

intention], and the impious and sceptical device of probability.

also to determine which hath contributed most to the corruption of mankind, the strange lengths which the Jesuits have carried the matter of conscience, or the abominable prostitution of confessions, pardons, and indulgences. When the morality of any action is ultimately referred to conscience, it is highly necessary that the consciences of men should be sufficiently enlightened to perceive the natural obligation or prohibition of it, as well as to judge of the good or evil consequences of such action, without which it is an absolute abuse of words to call the will, or inclination of a person, to do or neglect any action by the name of conscience. None ever carried the prostitution of this term farther than the Jesuits. What idea can we form of conscience suggesting such things as are implied in the following passages:—"Do whatever your conscience suggests to be right, and that you are commanded to do: If through any invincible error you should even believe that God hath commanded you to lie and blaspheme, lie and blaspheme."—"Do nothing which your conscience tells you is absolutely forbidden. Neglect even the worship of God, if you conceive he hath prohibited it."—"Whoever doth that which he thinks himself prudently bound to do, is conceived to act aright, although the action may be forbidden by a positive law." *Extrait des Assertions, &c. Monthly Review, 1763.*

"Know," says the Jesuit in the *Provincial Letters*, "that we never allow that a man should have no other design in sinning than a formal intention to sin; and that if any one be so obstinate as, in an evil action, to limit his desire by the evil itself, we have no more to do with him. This is diabolical.---But, if a man be not sunk into that wretched condition, we endeavour to put in practice our method of *directing the intention*, which consists in a man's proposing to himself, at the end of his actions, an allowable object. Not but that we, as far as lies in our power, divert men from doing things forbidden, but when we cannot hinder the action, we at least purify the intention, and so correct the viciousness of the means by the purity of the end. Thus you see, have our fathers found out a means to permit the violences men ordinarily commit in maintaining their honour. For there is no more to be done than to divert the intention from the desire of revenge, which is sinful; to incline it to a maintaining one's honour, which, according to our Fathers is allowable. And thus they acquit themselves of all obligations both towards God and towards men: for they satisfy the world by permitting the actions, and satisfy the gospel by purifying the intentions. This is a thing the ancients never knew; the world is gaged for it only to our fathers. Do you now understand business?"—"He who hath had a box on the ear given him," says *Lessus*, "may not have the intention to revenge himself, but he may be permitted that of avoiding infamy; and to that end may immediately put back the injury, and that with his sword."—"Accumbent," according to *Hermin*, "may, without any mortal sin, wish the death of him that hath a pension out of his living, a son that of his father, and may rejoice when it happens; provided it proceed only from a consideration of the advantage which accrues to him thereby, and not out of any personal hatred." Let con-

babilism §.

“fellers take good notice,” saith Bayly, “that they may not absolve
 “servants who do dishonest messages, if they consent to the sins of
 “their masters; but we must say the contrary, if they do them for
 “their own temporal advantages, &c.” *Letter. Provinc. let. 7.*
Lectus de Jus. l. 11. c. 9. d. 19. Hurtad. de Sub. Peic. dis. 9.

§ Of all the doctrines ever hatched by the wit of man, none have
 a more direct tendency to promote the wildest latitudinarianism in
 principle and practice, than that of *probable opinions*. According to
 this, “when there are different probable opinions on any point, some
 “maintaining a thing to be forbidden, others on the contrary holding
 “it lawful; both these opinions are equally safe in point of consci-
 “ence: and though there be a necessity that one of the two should be
 “false, and contrary to the law of God, yet may a man nevertheless
 “walk as securely in that which is false, as in that which is true,
 “*ut quancunque duarum viarum primo diversarum homines intierint*
 “*recte, tendant ad superos,*” as Escobar says.---“A man is at
 “liberty to make choice of the less probable and less safe opinion,
 “by quitting the more probable and more safe: if a man is in
 “some doubt whether it be a sin or not to commit such an action,
 “and the opinion that maintains that it is a sin to commit it, seems
 “the more probable to him, and all things considered, he is con-
 “vinced that it is so; yet it is nevertheless lawful for him, with
 “safety of conscience, to do that action.---An opinion is to be ac-
 “counted probable, when it is confirmed either by a reason or a
 “considerable authority, and to make it such there is no necessity
 “that these two conditions should meet together, either of them
 “being sufficient: the former is called *intrinsic*, the latter *extrinsic*
 “probability. According to the general consent of all casuists, an
 “opinion is then probable, and may be followed without fear, when
 “it is maintained by four grave authors; and there are many who
 “affirm, that the authority of one single author is sufficient: for,
 “say they, a man absolutely devoted to study, would not maintain
 “an opinion, if he were not induced to do it by a good and suffici-
 “ent reason. “Though there are few questions, wherein one
 “does not hold the affirmative, the other the negative; yet in all
 “these cases, both the one and the other of the contradictory opi-
 “nions is probable: *Pontius* and *Saunders*, says *Diaz*, in a certain
 “case, are of contrary opinions; but being both learned men, ei-
 “ther makes his opinion probable. Of two probable opinions that
 “are contraries, the same person may, as his honour leads him, one
 “while make use of the one, and immediately after put the other
 “in practice, without regarding whatever inconvenience may hap-
 “pen thereby to his neighbour. That this doctrine is true, what-
 “ever mischievous consequences should follow, say, though by
 “this change of opinion, a man exempts himself from the observa-
 “tion of the commandments of the church.”---“We are not
 “obliged,” says *Castro Palao*, “in making choice of the way of
 “salvation, to take that which is most certain or most probable; it
 “is sufficient that we take any one that is certain or probable; be-
 “cause there may happen to be an error in that which appears the
 “most certain and the most probable. When the probability of
 “right is founded upon the probability of fact, therefore I conclude
 “from the probability of fact the probability of right. It is probable
 to

" to me, that the cloak I wear is my own; I imagine, nevertheless,
 " that it is more probable it belongs to you; I am not obliged, how-
 " ever, to give it you, but have a right to take care of it myself. In
 " like manner it may be probable to an heretic, that he is of the true
 " religion, though the contrary may be more probable; but it is not
 " clear that we should therefore oblige him to renounce his error."
 " A Doctor being consulted," says *Layman*, " may give an advice,
 " not only such as is probable, according to his own opinion, but
 " what is contrary unto his own opinion, if it be accounted probable
 " by others; especially when this advice, though contrary to his
 " judgement, happens to be more acceptable, and more for the inter-
 " est of him that consults him: but I hold further, that it will be
 " prudence in him to give those who come to him such advice as is
 " held as probable by some knowing person, though he himself be
 " convinced that it is absolutely false. Again, a judge may give sen-
 " tence according to one probable opinion, quitting another opinion
 " that is more probable. A Physician may prescribe a thing that is
 " less likely to cure his patient, instead of that which he conceives he
 " may with more probability and safety administer. A King may
 " impose a tribute as just, according to a probable opinion, and the
 " people may refuse to pay it as being unjust, according to another
 " probable opinion."

This may serve to give the reader a sufficient taste of the famous
 doctrine of *probability*, and to shew its use and pernicious tendency;
 by which, speculation and practice are entirely separated, contradictions
 allowed in both, and the dreams and dangerous notions of doctors
 and casuists, established as a safe rule of conduct; among whom it
 may never be difficult to find some to favour whatever a person chooses;
 for opinions and actions most destructive to Society, and evasive of
 divine and human laws, not only one or four, but forty or four hun-
 dred of such authorities may be produced; and every day may be pro-
 ducing new ones, and consequently new laws: hence *Caramuel* says of
Diana, that he had rendered " divers opinions probable which were
 " not so before, and therefore a man sins no longer in following
 " them; whereas before he did sin." Hence a Catholic Bishop said
 justly of those sophistical jugglers in Morality, that, " as they daily
 " find out new sins, and make new discoveries in the unknown world
 " of vice, so have they a way to subdue what they discover, ravelling
 " and unravelling sins as their humour inclines or diverts them, fram-
 " ing men's consciences, or rather making sport with them, as they
 " please themselves. *It is and it is not*, is the motto and device of
 " this kind of science. Would you have any action to be sinful?
 " they will turn that side of the picture towards you, which shall re-
 " present it as such. Is it expedient there should not be any guilt in
 " it? they will turn the other side towards you. This is the true
 " *Leibniz* rule, which bends itself to the thing it is to measure. Every
 " year, every month, nay, every quarter of the moon, furnishes us
 " with some new Casuist or other;—what was sin last year, is no
 " such thing this year; and what is not such this year, shall haply be
 " the next, if there be any necessity for it." *Caramuel, Theolog.*
fundam. Escobar, Theol. Mor. tome i. Layman, Theol. Mor. lib. 1. c.
Mystery of Jesuit, and Spirit of Popery displ. p. 115--141.

[To be continued.]

For the **PROTESTANT MAGAZINE.**
 To the Author of a Pamphlet, intitled "THE STATE AND
 BEHAVIOUR OF ENGLISH CATHOLICS, FROM
 THE REFORMATION TO THE YEAR 1780."

L E T T E R VI.

S I R,

YOUR account of the wealth, character, abilities, and political sentiments of Papists, I shall pass over. Their wealth may be just as you have represented; there is, however, an artful ambiguity in your mode of expression, that seems to argue a design to deceive. You inform us, P. 122, "That at this hour, there are not more than two or three Catholics, OF ANY NOTE, who are engaged in mercantile business." The idea Dr. Johnson teaches us to form of the word *note*, when used in this sense, is, *reputation, consequence*. If you would have your Readers understand you in this sense, you are certainly much mistaken; I could point out to you many more than two, or three Papists, who are engaged in business, and who are men both of consequence and reputation.

As to the character and abilities of Papists, I suppose them to be much the same as the rest of their countrymen. But their political sentiments must, and do most essentially differ.

Your subtle description of the religion of modern Papists, I feel myself very desirous to avoid entering upon, as the subject has so often, and so ably been treated of by the most amiable, judicious, learned, and pious men, of every protestant country; nor should I have entered upon it, had you not asserted, "That the Protestant Church of England and Catholics, are divided by a very thin partition." And when this was controverted by many, you tell us to "Take the two professions of faith, ours as it was sometimes given, without the comments of schoolmen, a sample of which this work exhibits; and that of the Protestants, as contained in the 39 Articles of their Church. Compare them studiously together, and, I think, an inference will be drawn in favour of my assertion †."

† Vid. Preface to your 1d. edition, p. 24.

This is not the first effort at reconciling impossibilities. One Franciscus de S. Clara (but whose true name was Davenport) published a book at Douay, endeavouring to reconcile our articles of religion, with the definition of the Council of TRENT. Vid. Archbishop Usher's Letters. Letter 181. p. 473.

I mean

I mean to compare them together, and then ask any one, who can either read, think, or judge, if any such inference can be drawn. I shall not indeed contrast the articles of the Church of England with the sample you have given, but with the creed of Pope Pius the 4th. My reason for so doing, is, the creed of Pope Pius is the standard of modern Popery †, your's only the creed of an individual ‡.

The twelve first Articles of Pope Pius's creed, which are the same as is contained, in what is called the Apostles creed, Protestants and Papists agree in; the twelve last Articles they widely differ in †.

Pope

† Such as are desirous of forming some notion of the religion of Rome, will do well to consult the decrees of the Council of Trent, together with the compendious *confession of faith*, which was drawn up by order of Pius IV. Those, however, who expect to derive, from these sources, a clear, compleat, and perfect knowledge of the Romish faith, will be greatly disappointed. To evince the truth of this assertion, it might be observed, as has been already hinted, that, both in the decrees of Trent, and in this papal confession, many things are expressed in a vague, ambiguous manner; and that de- signally, on account of the intestine divisions and warm debates that then reigned in the church. This other singular circumstance might also be added, that several tenets are omitted in both, which no Roman Catholic is allowed to deny, or even to call in question. But, waving both these considerations, let it only be observed, that in these decrees and this confession, several doctrines and rules of worship are inculcated in a much more rational and decent manner, than that in which they appear in the daily service of the church, and in the public practice of its members. Hence we may conclude, that the just notion of the doctrine of Rome is not to be derived, so much from the terms made use of in the decrees of the council of Trent, as from the *real signification* of these terms, which must be drawn from the customs, institutions, and observances that are every where in use in the Romish church. Add to all this, another consideration, which is, that in the Bulls issued out from the papal throne in these latter times, certain doctrines, which were obscurely proposed in the council of Trent, have been explained with sufficient perspicuity, and avowed without either hesitation or reserve. Of this CLEMENT XI. gave a notorious example, in the famous Bull called UNIGENITUS, which was an enterprise as audacious as it proved unsuccessful. Mosheim's Eccl. History. Vol. iii. P. 453.

‡ The distinguishing character of the heretic, that is, of him who holds a particular, or private opinion, is, that he adheres to his own sentiments; whereas the proper mark of the Catholic, that is, of the universalist, is, to prefer the common sentiment of whole church to his own. Bishop of Meaux's History of the variations of the Protestant Churches.

§ The controversy between the Church of Rome, and the Reformed Churches, having for some years been in a dormant state, the authors who have written best on the various disputed points, have been

Pope Pius the 4th's Creed.

Article 13. I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other observations and constitutions of the same Church †.

Article 14. I do admit the holy Scriptures in the same sense that Holy Mother Church doth, whose business it is to judge of the true sense and interpretations of them; and I will interpret them according to the unanimous consent of the Fathers †.

been but little read, and are far too little known. The Public will permit me, therefore, to point out to them, such authors as appear to me, to have best treated their subjects. In doing this, I shall pay no attention to them, as Church-men, or Dissenters, but recommend them according to their apparent merit.

† On this article of Pope Pius's creed, Vid. *Scripture and Tradition*, composed by Dr. Stillingfleet, Bishop of Worcester, in the *Preservative against Popery*. Vol. i. Tit. 4. P. 179. Also, Dr. Williams, Bishop of Chester, examination of the texts which Papists cite to prove the insufficiency of Scripture, and the necessity of Tradition. *Preservative against Popery*, Vol. i. Tit. 4. P. 206. Mr. Benjamin Bennet, *Discourse against Popery* Disc. 1st. and Mr. Smith's *Dialogues*, P. 40--67.

‡ Under this article may be considered the infallibility of the Church of Rome, which a sensible modern writer says, "is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties. It is likewise the magnet which attracts the desultory and unstable in other persuasions, within the sphere of Popery; the foundation of its whole superstructure, and the cement of all its parts; and its fence and fortrels against all inroads and attacks."

Read, the *Popish Rule of FAITH*, examined and disproved by Archbishop Tenison, Bishop Patrick, Dr. Sherlock, and Dr. Massey. *Preservative against Popery*, Vol. i. Tit. 4. P. 1---Dr. John Edwards on Popery, P. 156.---Mr. G. Smith's *Sermon in Salters Hall Lectures*, on the Authority and Infallibility of the Church of Rome. And Mr. J. Smith's *Dialogues*, P. 68--123.

ther.

Articles of the Church of England.

Article 6. Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.

Article 20. The Church hath power to decree rites or ceremonies, and authority in controversies of faith, and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another.

ther. Wherefore although the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same; so besides the same ought it not to enforce any thing to be believed for necessity of salvation?

Article 15th. I do profess and believe that there are seven sacraments of the new law truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Marriage; and that they do confer grace; and that of these Baptism, Confirmation, and Orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic Church in her solemn administration of the above said sacraments †.

Article 25. There are two sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, viz. Confirmation, Penance, Orders, Matrimony, Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown, partly by the corrupt following of the Apostles, partly are states of life allowed by the Scriptures: but yet have not the like nature of sacraments, with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the

† See Bishop Stillingfleet's *No Catholic Tradition for Seven Sacraments*.—*Prefer. against Popery*, Vol. ii. Tit. 7. P. 3. Also, Gen's *Examination of Texts cited by Papists*, &c. P. 19.—Mr. J. Smith's *Dialogues*, P. 221—225.—Archbishop Secker's 34th Lecture on the *Church Catechism*. And Bishop Burnet on the 15th Article of the *Church of England*.

And as the same is said in the
 same manner, but they
 receive them unworthily
 purchase to themselves dam-
 nation, as St. Paul saith.

Article 17. I do also pro-
 fess, that in the mass there
 is offered unto God a true,
 proper, and propitiatory sa-
 crifice for the quick and the
 dead, and that in the most
 holy sacrament of the Eu-
 charist, there is truly, really,
 and substantially, the body
 and blood, together with the
 soul and divinity of our
 Lord Jesus Christ; and that
 there is a conversion made of
 the whole substance of the
 bread into the body, and
 of the whole substance of
 the wine into the blood;
 which conversion the Catholic
 Church calls Transubstantia-
 tion.

same, they have a wholesome
 effect or operation : but they
 that receive them unworthily
 purchase to themselves dam-
 nation, as St. Paul saith.

Article 31. The offering
 of Christ, once made, is that
 perfect redemption, propia-
 tion, and satisfaction, for all
 the sins of the whole world,
 both original and actual ;
 and there is none other satis-
 faction for sin, but that alone.
 Wherefore the sacrifice of
 Masses, in the which it was
 commonly said, that the
 Priest did offer Christ for
 the quick and the dead, to
 have remission of pain or
 guilt, were blasphemous fa-
 bles, and dangerous deceit.

Article 28. Transubstan-
 tiation, or the change of the
 substance of bread and wine,
 in the Supper of the Lord,
 cannot be proved by holy
 writ, but is repugnant to
 the plain words of Scripture,
 overthroweth the nature of
 the Sacrament, and hath given
 occasion to many supersti-
 tions. The body of Christ is
 given, taken and eaten in the

Payne's Discourse on the Sacrifice of the Mass. Prebendary
 against Popery, Vol. ii. Tit. 6. P. 55.---Mr. J. Aubrey's Discourse,
 P. 215, 220, and 276---101.---Dr. John Edwards, on Popery, P. 212,
 and P. 281.---Dr. Harris against Transubstantiation, two sermons in
 the Salters Hall Lectures.---Bishop Burnet on the 28th Article. And
 Mr. Benjamin Bennet on Popery, P. 112.---Bishop Pearson on the
 Creed, Art. iii. P. 202.

supper,

supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up, or worshipped.

supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the supper, is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up, or worshipped.

Article 18. I confess that under one kind only, whole and entire Christ, and a true sacrament, is taken and received.

Article 30. The cup of the Lord is not to be denied to the lay people: for both parts of the Lord's sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

Article 19. I do firmly believe that there is a purgatory, and that the souls, kept prisoners there, do receive help by the suffrages of the faithful.

Article 22. The Romish doctrine concerning purgatory, pardons, (*viz* indulgences) worshipping, and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

Article 20. I do likewise believe, that the saints reigning together with Christ, are to be worshipped and prayed unto, and that they do offer

§ Mr. J. Smith's Dialogues, P. 211--215.---Payne's Discourse of the Communion of one kind, in answer to a Treatise of the Bishop of Meaux.---Preservative against Popery, Vol. ii. Tit. 7. P. 102.---Dr. John Edwards on Popery, P. 235.---Bishop Burnet and Bishop Beveridge, on the 30th Article.

§ Archbishop Wake's Discourse of Purgatory.---Discourse of Prayer for the Dead.---Preservative against Popery, Vol. ii. Tit. 8. P. 113. And Vol. 2. Tit. 2. P. 147.---Dr. John Edwards on Popery, P. 245. and P. 246.---Morning Exercise against Popery, Sermon 24. P. 873. Mr. J. Smith's Dialogues, P. 249.---Stillingeet's Idolatry of the Church of Rome, P. 180. And Bishop Burnet on the 22d Article.

prayers

prayers unto God for us, and that their reliques are to be had in veneration †.

Article 21. I do most firmly assert that the images of Christ, of the Blessed Virgin, the Mother of God and of other saints, ought to be had and retained, and that due honour and veneration ought to be given to them †.

Article 22. I do affirm, that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to Christian people †.

(The compilers of our liturgy having translated indulgents, pardons, I have inserted the original.)

Articulus 22. Doctrina Romanensium de purgatorio, de indulgentiis, de veneratione et adoratione tum imaginum, tum reliquiarum, nec non de invocatione sanctorum, res est futilis, inaniter confecta, et nullis scripturarum testimoniis innititur: imo verbo Dei contradicitur.

† The Worship of the Church of Rome justly condemned, as directing prayers to Saints and Angels—and as directing the Worship of Images and Reliques—and as not answering the true ends of Worship.—Six Tracts, by Dr. Freeman, Dr. Clagett, Dr. Winby, Dr. Comber, Mr. Gee. Preservative against Popery, Vol. ii. Tit. 6. P. 157.—Stillingfleet's Idolatry of the Church of Rome, C. i.—Homily against Idolatry.—Dr. J. Edwards on Popery, P. 351.—Mr. J. Smith's Dialogues, P. 178—321.—Dr. J. Owen's History of Image Worship. † The Virgin Mary truly represented, against the inventions and misrepresentations of Papists, 2 Tracts. By Bishop Fleetwood and Bishop Patrick.—Preservative against Popery, Vol. iii. Tit. 11. P. 1. and 25.

† Stillingfleet's Idolatry of the Church of Rome, P. 478.—Clarkson's Practical Divinity of Papists.—Dr. J. Edwards on Popery, P. 271.—Bishop Burnet and Bishop Beveridge, on said Article.—Dr. Benjamin Bennet on Popery. P. 163.—And Dr. Thomas Bennet on Popery.

Article

Article 23. I do acknowledge the holy, Catholick and Apostolic Roman Church to be the Mother and Mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome the successors of St. Peter the Prince of the Apostles and the Vicar of Jesus Christ §.

Article 19. The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

Article 24. I do undoubtedly receive and profess all other things which have been delivered, defined, and declared, by the sacred canons and oecumenical councils, and especially by the holy synod of TRUNT; and all things contrary therunto, and all Heresies, condemned, rejected, and anathematized by the Church, I do likewise condemn, reject and anathematize.

Article 21. General councils may not be gathered together without the commandment and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God), they may err, and sometime have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

Agreeable

Dr. Barrow's Treatise on the Pope's Supremacy.—Mr. D. Neal on the Pope's Supremacy.—Saints Hall Lectures.—Dr. J. Edwards, on Popery, P. 44.—Mr. John Smith's Dialogues, P. 124.

† A brief examination of the present Roman Catholic Faith, contained in Pope Pius's Creed, by Samuel Gardiner.—Preservative against Popery,

Agreeable to your request, I have compared the articles of our Churches together, but after all, I cannot draw an inference in favour of your assertion: So far from it, that I must adopt your language, and say, "Rocks as high and more impenetrable than the Alps or the Andes, seem cast betwixt them." You very artfully tell us, P. 25. of the Preface to the 2d Edition, "I was additionally confirmed in it," viz. the opinion, "that the Protestant Church of England and Catholics, are divided by very thin partitions, by reading an interesting correspondence, which, at the beginning of this century, passed on the subject, betwixt Archbishop Wake, and two very able Divines of the University of Paris. The letters are published at the

Post, Vol. iii. Tit. x. P. 7. And Protestant Companion: Preface against Popery, Appendix, Vol. iii. P. 16.

To these excellent authors, who have written on some particular parts of the popish Controversy, permit me also to recommend to the serious perusal of the Public in general, and to the Clergy, of every denomination, in particular:

Bishop Jewel's Apology and Defence.

Bishop Burnet's History of the Reformation, 3 vols. folio.

Dr. Jortin's Remarks on Ecclesiastical History. Lond. 1741.

Four Charges at the end of his 7th vol. of his Sermons. The 13th Sermon in Vol. 1. This is one of the best sermons on the subject of Popery, in the English language.

Bishop Hall's Serious Dissuasive from Popery.

No Peace with Rome; wherein is proved that there can be no reconciliation of the reformed Religion with the Romish.

Joseph Mede's Apology of the latter Times, 1672.

Dr. Andrew Waller's Synopsis Papismi, or a general View of Papistrie. This inestimable book was dedicated to Queen Elizabeth, and published by authority; in it no fewer than thirteen hundred errors and errors are charged on the Church of Rome, and most ably refuted by that profound and indefatigable Divine. The fifth edition, which is esteemed the best, was printed in 1634.

History of Popery, 2 Vols. quarto, 1715.

Bishop Newton's Dissertations on the Prophecies, particularly the twenty-fourth dissertation, containing a Recognition of the Prophecies relating to Popery.

Bishop Hurd's Sermons, preached in Lincoln's Inn Chapel; at the Lecture of Bishop Warburton; in particular the 7, 8, 22 and 23 Sermons.

Bishop Hallifax's Sermons, preached at the same Lecture. His Lordship's 9th Sermon on the Vision of the Apocalypse, containing the Babylonish Woman:—the 11th Sermon, An Historical View of

the Corruptions of Popery:—and the 12th Sermon, The Reformation vindicated from the Objections of the Romanists, justly demand a most serious and attentive perusal.

"end of Mosheim's *Ecclesiastical History*, English edition." Will not the Reader be surprized, when he is informed that these letters, which passed betwixt Archbishop Wake and the Parisian Divines, did not propose an union of the Protestant and Roman Catholic Churches, but an union of the English and Gallican churches? And so far was the Archbishop from thinking it practicable to reconcile the Articles of the Churches of England and Rome, that he looked upon the removal of the Gallican Church from the jurisdiction of Rome, as an essential preliminary article, without which no negotiation could even be commenced†.

I shall take no other notice of the several charges which you lay are brought against Papists, than asking, If the English Catholics in general did not object to take the oath proposed by the act of the 18th of his present Majesty? And if a Council was not held at Paris, to deliberate on the subject? If these questions should be answered in the affirmative, the intelligent Reader will be apt to suspect, that some latent motives induced the Doctors of the Sorbonne to give an opinion so diametrically opposite to that of the Pope. Nearly the same oath of allegiance was enacted by a statute of James, immediately after the gun powder plot, to secure the obedience of Papists, which they "for the most part complied with, as thinking it lawful"; and among the rest, the arch-priest Blackwell. At this Pope Pius the 5th was alarmed, and on the 10th of the kalends of October, issued a brief, forbidding the taking the oath*, and wherein he says, "That the oath of allegiance could not be taken without hurting THE CATHOLIC FAITH, and the SALVATION OF THEIR SOULS, seeing it contains many things flat contrary to FAITH and SALVATION; and therefore he advises them UTTERLY to abstain from taking THIS and the LIKE OATHS||."

P. 153. 399 tell us, "Such is the nature of the jurisdiction of Rome, that England, I am very confident, has no reason to fear we shall ever aim to introduce a power incompatible with her privileges." If we may believe the Clergy of France we have every thing to fear from the jurisdiction, or rather tyranny of Rome: After

† Mosheim's *Ecclesiastical History*, Vol. v. P. 154.

Dr. Harris's *Life of James the first*. P. 95.

|| King James's Works, P. 251.

the murder of Henry IV. of France, an oath was proposed for the future security of the government, whereby all should be obliged to abjure the doctrines that it may be lawful to assassinate kings, or that for the cause of heresy or schism, they may be deposed, and their subjects absolved from their oath of fidelity. The clergy, with Cardinal Perron at their head, remonstrated against it; they maintained, that according to the principles of their religion, the Pope had a power of deposing princes: they insisted on various instances of it with approbation, not forgetting the doubtful and controverted one of Childeric; and when a prince was thus deposed and excommunicated, his subjects, they said, were obliged not to assassinate him secretly, but to make open war against him. Their sentiments were declared by the Cardinal, in the name of the rest, to the three estates assembled A. D. 1616. And in his harangue on that occasion, he represented, "That such an oath could not be taken, without ACKNOWLEDGING THAT THE POPE, AND THE WHOLE CHURCH, HAD ERRED BOTH IN FAITH AND IN THINGS PERTAINING TO SALVATION; that schism would be inevitable, and that France alone would be guilty of it; that they must not only FALL INTO SCHISM, but must also PRECIPITATE themselves into AN EVIDENT HERESY, seeing they must necessarily be obliged to confess that the Catholic Church had perished for many ages from the earth."

You inform us, that you have been informed, that the number of Popish priests, now employed, is about 360, of which number 110 are Jesuits. How far it is consistent with good policy to open an asylum for Jesuits, who are expelled popish countries, is a question that remains to be determined.

You inform us, P. 166, that "they [the Jesuits] were purposely

Perron Opusc. P. 608. And Free Thoughts on the Toleration of Popery. p. 66.

Vid Page 71 of these Structures.

It is true that the greatest part of the Roman Catholics, in the united provinces, are Jesuits, and that there is no legal toleration of Jesuits in that Republic. It is nevertheless a known fact, and a fact that cannot be indifferent to those who have the welfare and security of these provinces at heart, that the Jesuits are daily gaining ground among the Dutch papists. They have a flourishing chapel in the city of Utrecht, and have places of worship in several other cities, and in a great

“ raised to oppose the progress, and to combat the opinions,
 “ of the first Reformers.” And we have not a doubt but
 they are now sedulously employed to undermine and destroy
 the remaining work of those truly illustrious characters.

You further inform us, P. 167, that the infallible Pope
 Ganganelli, alias Clement XIV. “ was either a bad politi-
 “ cian, or HE WAS COMPELLED to pronounce the dissolution
 “ of the Jesuits.” The publishers of the letters said to
 be written by this Pontiff, tells us, “ That He [Pope Cle-
 “ ment XIV.] suppressed the Jesuits, not only after the most
 “ mature deliberation, as he himself confessed, but after
 “ imploring the direction of Heaven by the most fervent
 “ prayers.”

I need not inform you, that the writers of the Church of
 Rome have published several books against the order of Je-
 suits, and shewn that they not only overturn all religion, but
 even heathen morality. These writers observe more parti-
 cularly, that the whole society of Jesuits adopts and incul-
 cates the following maxims:

“ That persons truly wicked, and void of the love of God,
 “ may expect to obtain eternal life in Heaven, provided

number of villages. IT WOULD BE WORTHY THE WISDOM OF
 THE RULERS OF THE REPUBLIC TO PUT A STOP TO THIS
 GROWING EVIL, AND NOT SUFFER IN A PROTESTANT COUNTRY,
 A RELIGIOUS ORDER WHICH HAS BEEN SUPPRESSED IN A POPI-
 SH ONE, AND DECLARED ENEMIES OF THE STATE.

Mosheim's Eccles. Hist. vol. v. p. 77. note p.

1. The Jesuits are a body of people among the Papists, of all others
 the most learned, crafty, and formidable; who have got a much surer
 footing in this country, than British Protestants generally imagine; for
 there are but few coffee-houses or taverns, especially in London, and
 few noblemen's suites, in which there is not ONE at least, belonging to
 that society. Let not the Reader be startled at this assertion, there are
 people who know that it is a FACT. Let him recollect what numbers
 of them came into this kingdom, at the time of their banishment from
 some of the kingdoms on the Continent: nor let him object, that such
 employments are too mean for men educated so learnedly as they are;
 let him know that a Jesuit can, at the nod of the superior of the order,
 put on the mask, and act his part with the same ease, in any condition
 of life, be it either in the circle of the polite, or among waiters, valets,
 or hair-dressers. These are the men we have to fear, as well on ac-
 count of their insidiousness as their cruelty; and of them we may with
 truth say, that “ The men who have turned the world upside down, are
 “ COME HITHER ALSO!”

Vid. Protestant Magazine, vol. ii. p. 24.
 § Ganganelli's Letters, vol. iv. p. 222.

that

“ that they be impressed with a fear of the divine anger; and
 “ avoid all heinous and enormous crimes, through the dread
 “ of future punishments.”

“ That those persons may transgress with safety, who
 “ have a *probable reason* for transgressing, i.e. any plausible
 “ argument or authority in favour of the sin they are in-
 “ clined to commit.”

“ That actions *intrinsically evil*, and directly contrary
 “ to the divine laws, may be innocently performed by those
 “ who have so much power over their own minds, as to join,
 “ even ideally, a good end to this wicked action; or (to speak
 “ in the style of a Jesuit) who are capable of *directing their*
 “ *intention aright*†.

“ That philosophical sin is of a very light and trivial nature,
 “ and does not deserve the pains of Hell.”

“ [By philosophical sin, the Jesuits mean an action contrary
 “ to the dictates of nature and right reason, done by a person
 “ who is ignorant of the written law of God, or doubtful
 “ of its true meaning.]

“ That the person who *takes an oath*, or enters into a
 “ contract, may, to elude the force of the oath, and the ob-
 “ ligation of the other, add to the form of words that ex-
 “ press therein certain mental additions and tacit reserva-
 “ tions.”

These, and other enormities of a like nature, are said to
 make an essential part of the system of morality inculcated
 by the Jesuits. At the time of the late expulsion of the
 Jesuits from France in 1764, a collection of this kind was
 printed at Paris and elsewhere, in three volumes, under the
 following title, “ *Extracts of Assertions of the most pernicious
 “ and dangerous Tendency, held by the Jesuits and*

† For example, a man who runs his neighbour through the body in
 a duel, on account of a trivial affront, to render his action lawful, has
 only to turn his thoughts from the principle of vengeance, to the more
 decent principle of honour; and the murder he commits will, by the
 magic power of jesuitical morality, be converted into an innocent ac-
 tion. There is no crime, no enormity, to which this abominable
 maxim may not be extended. A famous Jesuit has declared, a son may
 wish for the death of his father, and even rejoice at it when it arrives,
 provided that this wish does not arise from any personal hatred, but only
 from a desire of the patrimony which his death will procure him.

See GASPARD HURTADO. *De sub. peccat. diff.* 9. quoted by

DIANA, p. 5. n. 14. R. 99.

† Mosheim's *Eccles. Hist.* vol. iv. p. 354.

“ constantly

“ constantly maintained, taught and published in their
 “ writings with the approbation of their generals and superiors; stated and authenticated by the commissioners of
 “ the Parliament of Paris, appointed to execute the resolution of the court of the 31st August, and the arret of
 “ the 3d September following, on the books, theses, and
 “ other works of the Jesuits.”

The various passages in this work were ranged under eighteen various heads; and with such avidity was it received in France, that four editions of it were bought up as fast as they issued from the press; a convincing proof how well satisfied the public in general were with the measures taken, in that kingdom, for their expulsion.

It will be vain, I fear, to recommend to your perusal, the humorous work of the famous Pascal, entitled *Les provinciales, ou Lettres écrites par LOUIS DE MONTALTE, à un provincial de ses amis et aux Jésuites sur la morale et la politique de ces pères*. But I must entreat every Protestant, who has not read it, to be so indulgent to themselves; there are two English translations of this incomparable work, one is entitled, “*THE MYSTERY OF JESUITISM, &c.*” printed in 1679. The other, which is the best edition, is entitled, “*The Life of MR. PASCAL, with his Letters relating to the JESUITS,*” printed in 1744. From an attentive perusal of this work, the Reader will soon be convinced, how impolitic it is to permit men, holding such principles, to be public preachers and teachers.

I shall conclude this letter with an extract from a sermon, preached at CHRIST CHURCH, DUBLIN, in the year 1551. By DR. GEORGE BROWN, Archbishop of Dublin, and the first Protestant Bishop in IRELAND.. In this extract the fate of the Jesuits is foretold with a sagacity almost prophetic.

§ Free Thoughts on the Toleration of Popery, p. 114.

“ The Papists taking the oaths now required, may REACH AND
 “ TEACH WHAT THEY PLEASE.”

Dawson's Essay on intellectual Liberty, p. 72. note.

Papists have, *de facto*, a more extensive religious toleration than Protestant Dissenters, the latter being limited to the canonical scriptures, the former permitted to teach at large whatever opinions are embraced by their Church.

Tenth Reason of the Protestant Association, in support of their Petition for a repeal of the late Act in favour of Popery.

“ There

" There are a new fraternity of late sprung up, who
 " call themselves Jesuits, which will deceive many, who
 " are much after the Scribes and Pharisees manner.
 " Amongst the Jews they shall strive to abolish the truth,
 " and shall come very near to do it. For these sorts will turn
 " themselves into many forms; with the Heathens, an Hea-
 " thenist; with the Atheists, an Atheist; with the Jews,
 " a Jew; with the Reformers, a Reformed; purposely to
 " know your intentions, your minds, your hearts, and your
 " inclinations, and thereby bring you at last to be like the
 " fool that said, in his heart, there was no God. These
 " shall spread over the whole world, shall be admitted into
 " the councils of Princes, and they never the wiser; charm-
 " ing of them, yea, making your Princes reveal their hearts,
 " and their secrets therein, and yet they not perceive it;
 " which will happen from falling from the law of God, by
 " neglect of fulfilling of the law of God, and by winking
 " at their sins; yet, in the end, God, to justify his law,
 " shall suddenly cut off this society, even by the hands of
 " those who have most succoured them, and made use of
 " them. So that at the end, they shall become odious to
 " all nations. They shall be worse than Jews, having no
 " resting place upon earth; and then shall a Jew have more
 " favor than a Jesuit †."

I am, Sir,
 Your, &c.
 W.

† The copy of this sermon was given to Sir James Ware, vid. his
 History of Ireland, p. 152, edit. 1705, and is inserted in the Harleian
 Miscellany, vol. v. p. 566. See also the whole sermon, with the Arch-
 bishop's life, in Middleton's Biographia Evangelica; or an historical
 Account of the Lives and Deaths of the most eminent Authors and
 Preachers, both British and foreign, from the Reformation, to the pre-
 sent time. Vol. ii. P. 63.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IT gave me real pleasure to see an advertisement in the news-papers a considerable time ago, informing the public, that you had a design of publishing a Protestant Magazine monthly. I have had the happiness of perusing the first six numbers of that entertaining miscellany; and am well pleased therewith; and hope this work will be of the utmost utility, as it may strengthen the hands of real Protestants; and warn such as have only the name, to beware of the snares laid for them by Papists: And I do not despair of its usefulness even to Papists themselves, if it were possible for them to lay aside prejudice, and to look with their own eyes.

If you think the following extract from Bishop Newton on Prophecy, deserves a place in your instructive Magazine, please insert it, and oblige,

Gentlemen,

Your constant reader,

Z.

That late famous author observes, (Vol. III. page 241.) that "the false prophet in subjecting all sorts of people to the obedience of the beast, imposes certain terms of communion, excommunicating all who dare in the least article to dissent from them." (Rev. XIII. v. 16. 17.) *He causeth all, both small and great, rich and poor, free and bond, of whatsoever rank and condition they be, to receive a mark in their right hand, or in their foreheads: And he will not permit any man to buy or sell, or partake of the common intercourses of life, who hath not the mark, or the name of the beast, or the number of his name.* We must understand, that it was customary, among the antients, for servants to receive the mark of their master, and soldiers of the general, and those who were devoted to any particular deity, of the particular

* *Vide. Gro. in locum. Cleric. in Levit. xix. 28. &c.*

deity to whom they were devoted. These marks were usually impressed on their right hand, or on their forebrow, and consisted of some hieroglyphic character, or of the name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the impostor. It is an illusion to this ancient practice and custom, that the symbol and profession of faith in the church of Rome, as subserving to superstition, idolatry and tyranny, is called *the mark or character of the beast*; which character is said to be received in their forehead, when they make open and public declaration of their faith, and in their right hand, when they live and act in conformity to it; &c.

Mention having been made of *the number of the beast*, or *the number of his name*, (for they are both the same) the prophet proceeds to inform us what that number is, leaving us from the number to collect the names. (ver. 18.) *Here is wisdom. Let him that hath understanding count the number of the beast.* It is not therefore, a vain and ridiculous attempt to search into this mystery; but on the contrary is recommended to us upon the authority of an apostle. *For it is the number of a man*; it is a method of numbering practised among men; as *the measure of a man* (xxii. 17.) in such a measure as men commonly make use of in measuring. It was a method practised among the ancients, to denote names by numbers; as the name of *Thoub* 7, or the Egyptian Mercury was signified by the number 1218; &c. It hath been the usual method in all God's dispensations for the holy spirit to accommodate his expressions to the customs, fashions, and manners of the several ages. Since then this art and mystery of numbers was so much esteemed by the ancients, it is less wonderful that the beast also should have his number; and his number is six hundred and sixty six. Here only the number is specified; and from the number we must, as well as we can, collect his name. Several names possibly might be cited, which contain this number; but in

Vide Martiani Capella de Nuptiis Trilogice et Miraculis Lib. 2. and 7. in fine.

6
4
2
0

800
400

1218

is evident, that it must be some Greek or Hebrew name; and with the name also the other qualities and properties of the beast must all agree. The name alone will not constitute an agreement; all other particulars must be perfectly applicable, and the name also must comprehend the precise number of 666. No name appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of John. He † saith, that "the name Lateinos" contains the number of 666; and it is very likely, because "the last kingdom is so called, for they are Latins who now reign; but in this we will not glory:" that is, as it becomes a modest and pious man, in a point of such difficulty, he will not be too confident of his explication. Lateinos with *ei* is the true orthography, as the Greeks wrote the longer of the Latins, and as the Latins themselves ‡ wrote in former times. No objection therefore can be drawn from the spelling of the name, and the thing agrees to admiration. For after the division of the empire, the Greeks and other orientals called the people of the western church, or church of Rome, *Latini*; and as Dr. Henry Moore * expresseth it, they *Latinize* in every thing. Mass-prayers, hymns, litanies, canons, decretals, bulls, are conceived in Latin. The papal councils speak Latin. Women themselves pray in Latin. Nor is the scripture read in any other language under Popery than Latin. Wherefore the council of Trent commanded the vulgar Latin to be the only authentic version. Nor do their doctors doubt to prefer it to the Hebrew and Greek text itself, which was written by the prophets and apostles. In short all things are Latin, the pope having communicated his language to the people under his dominion, as the mark and character of his empire. They themselves indeed, choose rather to be called *Romani*, and more absurdly still *Romani Catholicæ*; and probably the apostle, as he hath made use of some Hebrew names in this book, as *Abaddon* (ix. 11.) and *Armageddon*, (xvi. 16.) so might in this place likewise allude to the name in the Hebrew language. Now *Romiith* is the Hebrew name for the *Roman* beast or *Roman* kingdom;

† See *et LATEINOS nomen habet sex centorum sexaginta sex numerum*, &c. Iren. Lib. 5. Cap. 30. p. 449. Edit. Græc.

‡ *So Ennius, Lib. vi. 26.*

*Quorum virtutes belli fortuna pepercit
Horundem me libertate parcere certum est.*

* Moore's *Mystery of Iniquity*, Part 2. B. 1. Chap. 15. Sect. 8, et *Petri Molinæi Vates* p. 500 &c.

and this word, as well as the former word *Latins*, † contains the just and exact number of 666. It is really surprising that there should be such a fatal evidence in both names in both languages. Mr. Pyle † asserts, and I believe he may assert very truly, that "no other word, in any language whatever, can be found to express both the same number, and the same thing."

P. S. As I earnestly wish you may succeed in carrying on your Magazine, I would humbly beg, you would, as you proceed in the history of the Reformation, give the heads of the renowned Reformers, viz. Wickliffe, Hus, Jerom of Prague, Luther, Calvin, Beza, Ridley, Latimer, Hooper, Cranmer, Knox, &c. &c. These I am persuaded would exceedingly enrich your work, and render it most acceptable to your readers. The Heads of Lord George Gordon, Mr. Alderman Bull, and Mr. Sarjeant are very acceptable; but I hope you will observe the above hint, and gratify the curiosity of thousands, and among others, Gentlemen,

Your's, &c. R I S

Glasgow, Feb. 22, 1782.

A	1
B	2
C	3
D	4
E	5
F	6
G	7
H	8
I	9
K	10
L	20
M	30
N	40
O	50
P	60
Q	70
R	80
S	90
T	100
U	200
V	300
W	400
X	500
Y	600
Z	700
AA	800
BB	900
CC	1000

N. B. The Greeks made use of the letters of the alphabet to represent their numbers. The 24 letters of their alphabet taken according to their order, at first denoted the numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 20, 30, 40, 50, 60, 70, 80, 100, 200, 300, 400, 500, 600, 700, and 800; to which they added the three following (Ϟ, ϟ, Ϡ), to represent 900, and 1000.

† See Pyle's Paraphrase, p. 104.

For

For the **PROTESTANT MAGAZINE.**

I HAVE to thank you for the insertion of my last, and to request the like favor for the continuation.

Your's &c.

G. WILKINS.

TO THE OBSERVER.

DETERMINED.

S I R,

WHAT will put this matter still further out of doubt is, a relation that is given by some young gentlemen who had made the tour of Italy, in a little book published by Mr. Hett in the Poultry, intitled "*A short Account of a Journey to Rome, Tuscany, and other parts of Italy.*" The authors happened to be spectators of this ceremony, one year at Florence, and another year at Rome. I am persuaded this account will be diverting to your readers, as well as a corroborating voucher for what Dr. Middleton has asserted. And therefore, I have taken the pains to transcribe it for your paper.

"One morning, (while we were at Florence) it being the feast of St. Anthony of Padua, we were prodigiouſly surpris'd with the neighing of horses, and the braying of asses. The trampling of horses sounded as if an army marching into the Town. So that we could not imagine what was the matter, till we repaired to our windows; when we observed the streets crowded with people who all seemed very much entertained; when we enquired the meaning of all this, we were informed the horses, asses, &c. were going to St. Anthony's Church to be blessed. The first thing that took our attention was a great crowd of country fellows, some riding, and some leading their horses, asses, colts, and both men and beasts being stuck out with ribbands of all colours, in such

such a manner, that they looked rather like tatters. In the midst of the crowd we observed several noblemen and gentlemen in their coaches, whose horses had roses of various colours on their manes, and knots on their tails. The gentlemen's servants and country fellows had all cockades in their hats.

"This extraordinary scene, soon led us to the church of St. Anthony, to see this odd farce acted; and when we had got as near as we could with safety, we observed a little chapel, set up before the church porch like an alcove, where a *meagre* priest of St. Anthony, from a large vessel of Holy Water sprinkled all the horses, asses, and mules as they went along, while the image of St. Anthony was placed over the door, with its hands stretched forth to bless them. After the noblemen's horses had been presented to the benediction, when it came to the turn of the common people, there was such a crowding and pressing to get through the ceremony, that it was not safe for us to be over curious, for the mules and asses not being either used to such a number of spectators nor such trappings about them, began to be very unruly. And though they came there, to preserve them from all dangers and accidents, yet we observed some who went there well and sound, came hopping away very lame, being well kicked and bruised. Every one who had their head bled, presented money or some gift. We observed many of the poorer sort give wax candles, and some poor boys that came upon asses, gave candles that were not much bigger than straws; however the priest accepted all."

P. S. The above named St. Anthony of Padua, was originally a Farmer, to whom the Papists ascribe this very extraordinary miracle. They pretend, "that while he was pating a horse's hoof, his hand slipped and he cut off his foot, which he immediately set on as whole as it was at the first. And for this reason, he is deemed the protector of horses, and all beasts that are shod with iron."

Upon the whole Mr. Observer, I am not at all surpris'd to find the Papists galled by the learned Dr. Middleton's discovery of the affinity between Popery and Paganism. His arguments and comparisons are so clear, so self-evident, that it doth not require more than common penetration to discover, that notwithstanding whatever the author of the Catholic Christian may say, to disprove his assertions—Dr. Middleton's Letter from Rome, is unanswerable.

to sup his vizig 10122, 100122 his vizig 10122 as hand
100122 100122 100122 100122 100122 100122 100122 100122 100122 100122

I fear Mr. Observer, I have exceeded your usual bounds,
but must beg your indulgence by inserting the whole.

I am, Sir,

Your admirer,

March 7, 1782. G. WILKINS.

where a wreath of St. Anthony, from a large vessel of

HISTORY OF POPERY.

PACKET IX

Quid cum illis agat qui neque Ius, neque hominum atque equum

sciunt? Nilius, injus; profus, obfus, nihil vident, nisi quod lubet.

Terent. in Heaut.

The smart refusal given by the oriental bishops to Julius bishop

of Rome, pretending superiority over them. The bloody

strife between Liberius and Felix, both bishops of Rome at a

time, and one of them in prison. The like between Da-

masius and Ursinian.

JULIAN the Apostate being slain, as you have heard,

anno 367, Jovian succeeded, a great commander in the

war, and an orthodox christian, from whose conduct the

church had promised herself a return of peace and safety;

but those hopes were blasted by an immature death, before he

had reigned eight months. Then followed Valentinian, a

good prince, but unhappy in choosing his brother Valens (a

person naturally cruel, and addicted to the Arian heresy) for

his colleague or partner in the government; who occasioned

great persecutions against those that embraced the Nicene

Creed, and after his brother's death endeavoured to grasp the

whole empire to himself; but being vanquished in a battle

with the Goths near Adrianople, was burnt in a cottage,

whither he had fled for shelter; and then the imperial dia-

dem was worn by Gratian the son of Valentinian, and after-

wards by Theodosius, surnamed the Great, a prince cele-

brated as well for learning and valour, as for piety and care of

true religion; who died anno. 395.

We have but named these successive emperors, because to write their acts is foreign to our scope, which aims at the affairs of the church, and chiefly to take notice of the growing usurpations of the bishops of Rome. From the death of Constantine to that of Theodosius, are numbered about sixty years, in which space the Roman see had these following bishops; Julius, Liberius, Felix, Damasus, Symianus and Anastasius; concerning whom respectively we shall only remarks.

1. That notable repulse which the said Julius I. met with in his usurping pretensions, "as Platina relates the story in his life.—*Non defecit Julius, &c.*" This Julius, saith he, forbore not to reprehend the bishops of the East, because without his leave or order (you see ambition began to work) they had called a council at Antioch, saying, it ought not to be done, because the Roman church ought to have a superintendency over all the rest. But (continues that Catholic author) those of the East looked upon his allegation with scorn, and could not but laugh at so vain a claim; telling him, it was well known the gospel was first delivered in the East, and thence preached to Italy, and other more western nations: And that it was to their parts Rome herself owed the reception of the faith; wherefore, if any pre-eminence was to be challenged, it was due to their churches, as the most ancient, from whence, as from a clear and lasting fountain, others were derived and supplied with the waters of truth: For to allow any such superintendency to Rome, were absurdly to set the daughter above the mother. Which, believe me, was a shrewd argument, that to this day may puzzle a whole college of Jesuits solidly to answer. And it may here be observed, that the fathers at Antioch, were so far from paying deference to Julius, as their superior, that they threatened to excommunicate and depose him, if he resisted their decrees. (Somom. lib. 3. Pope's Suprem. p. 389.) This Julius ordered that no clergyman should plead before a lay-judge, or be sentenced by him. Plat.

2. Touching Liberius the next bishop of Rome, Platina confesses, that after he had for some time held the papable chair, he was for no less crime than being an Arian Heretic, thence turned out, and very fairly in his stead. For he says, *sacerdotes congregati synodo in Liberio locum Felicis Presbyterum virum optimum Pontificem praeferunt.* The priests assembled in a synod, treated Felix the Presbyter, a most excellent good man, Pope in his stead. And it is not so good, then sure the other that was removed was none of the best.

best: however, as bad as he was, and notwithstanding the other's goodness, he made shift after some time spent in banishment, to get once more into the chair, and send honest Felix packing; and then Platina witnesseth, there were such pulling doings on each side, *ut ex his ipsis Presbyteri & clerici passim necarentur*; that the priests and clerks were commonly slain up and down even in the very churches, by those of the opposite faction. Yet after all, cannot I certainly find which of these rivals for infallibility was the heretic; Platina would persuade us it was Liberius, but both Eusebius and Jerom affirm it was Felix. It seems the last had the worst luck: for after he had been thus an half Pope for one year and four months, he was knocked o'th head with many of his partakers, and then Liberius in spite of all opposition, ruled the roost till he died, having (though an heretic) created nineteen bishops, eighteen priests, and five deacons, and filled Peter's Chair (and Rome with blood) six years, three months, and four days. 'Tis true, the Jesuit Bussieres, in *Historia universalis*, admits of these two contemporaries, *Utriusque aliquo tempore legitimus*; that each of them was legitimate for some time. But how can that hang together? Was Liberius a lawful bishop? How then durst Felix usurp the office? Or if he were legitimate, and after became so vile an heretic, where is the traditional unerring power of the Roman bishops? Or what makes Platina say, he is undeservedly numbered amongst the Popes? And indeed, where are any symptoms of a christian, peaceable, self-denying spirit in either of them both, that could thus sacrifice their brethren to their respective ambition; and not only fill the streets, but, without any respect of moderation, or reverence to their consecrated places, profane their very altars with assassinations, massacres, blood and confusion?—*Sic fecit inter se contentus arsis*. Here also we may observe, that the style used by Eastern bishops in their remonstrance to Liberius, is such as signifies, that they did not apprehend him their sovereign but their equal. For they call him, our Brother and Fellow-Minister Liberius, (*fratrem nostrum et coepiscopum*) Soer. iv. 13. Dr. Barrow observes, that in this and many other instances, the word *Kaiser*, or *dominus*, was then (as it is now) barely a term of civility, being then usually given to any person of quality, or to whom they would express common respect. Pope's Suprem. p. 232. Thus Liberius condemned the Arianian creed, which his infallible predecessor, Julius, had confirmed; and upon his

defection to the Arians, was anathematized by St. Hilary.
Anathema tibi Papa Liberi. Hil. Fragm.

3. Nor was the entrance of Damasus the next bishop of Rome more calm or orderly: For one Ursinus a deacon standing in competition with him for the place, *utrinque cecidere in ipso templo, cum res non suffragus tantum, sed vi & armis tractaretur.* Many, says the historian, on each side were slain in the very temple where they were assembled to make their choice; the business not being determined only by most voices, but the strongest arms and the longest swords. *Verum non ita post, sacerdotum & populi consensu, Damasus episcopus confirmatur, &c.* But not long after, by the consent of the priests and people, Damasus was confirmed bishop there, and Ursinus glad to be content with the see of Naples. (Plat. in *Vit. Damasi*. Whence we may reflect, as well how little probability there is of the Holy Ghost's being assistant or chief director (as they would make us believe) at such bear-garden elections, as how in those days the Roman bishops were chosen not by cardinals, (a sort of creatures long since bladdered up to that eminency) nor only by the clergy, but by the multitude of priests and people promiscuously. The same Damasus was accused of adultery, and forced to defend himself from that charge in a public council, where Platina says he came off innocent, though some other authors leave it dubious: And if he were free from that sin, we have reason to think him much chaster than many of his successors.

The next Roman bishop was Symon, of whom there is little notable recorded, besides that foolish and mischievous decree which he made about the year 388, *ut quicumque aut viduam, &c.* That whosoever had married a widow or second wife, should be debarred from and turned out of all ecclesiastical offices. This forsooth, was grounded (as they pretend) on that text, *Tim. iii. 2. The husband of one wife.* As if he that married two wives successively, might not in the present tense be properly said to be the husband of one wife, in opposition to the custom of the antient Jews and modern gentiles, who were wont to have several wives at once. Or at least, is not he that marries a widow the husband of one wife, as well as he that marries a virgin? But God's rules were too plain for the subtle canonists; and this quibbling of bigamy swelled their books with controversies, and purged with mortals: For in all cases a priest might have a dispensation, if he brought *quidam* *vine*. But of forbidding marriage to priests, and its mischievous effects, we have

spoken before, Packet 5th and 6th, and thither refer the reader.

5. Nor do I find that Anastasius his successor did any mighty feats, except establishing that priests by no means (*ne ullo modo*, says my author) should sit, but stand crouching in a worshipful posture (*curve & venerabundi*) when the holy gospel was said or sung. As also, that no weak puling fellows, nor any cripples, or persons wanting any member, should be admitted amongst the clergy; which two weighty decrees were enough in conscience for a Pope that reigned but three years and ten days; and I wish none of them had ever made any worse.

6. The next bishop, Innocent I. was a kind of *chip in porridge*, that only ordered people to *fast* on Saturday, because on that day Christ lay in the sepulchre, and his disciples then fasted; (that is, as he humbly conceived, we must suppose.)

For the **PROTESTANT MAGAZINE,**

To the **EDITORS.**

Gentlemen,

AS you have already indulged me by inserting some Extracts I took from Bishop Lowth's New Translation of the prophecies of ISAIAH, I hope you will permit the following to appear in your Magazine, if it comports with your new, improved plan; as it is my ardent wish to recommend to the Public his Lordship's invaluable Work; which is a task I cannot better perform than by exhibiting to them detached parts of it in that elegant Translator's own words.

What I here offer to them is an *Explanatory Note*, which stands at the Head of the *xlth* Chapter, and serves as a key to the remaining part of the writings of this Evangelical Prophet.

I am,

Gentlemen,

March 19, 1782,

Your obedient Servant,

J. C.

Chap. XL.

The course of Prophecies, which follow from hence to the end of the book, and which taken together constitute the most

most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity; was probably delivered in the later part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the Restoration of the kingdom, and the Return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the Prophet are not confined to this event: as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished, and have been irrecoverably lost, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and everlasting kingdom, under the Messiah, to be born of the tribe of Judah, and of the family of David; the Prophet connects these two events together, and hardly ever treats of the former without throwing in some intimations of the latter; and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.

Indeed this Evangelical sense of the Prophecy is so apparent, and stands forth in so strong a light, that some interpreters cannot see that it has any other; and will not allow the prophecy to have any relation at all to the Return from the captivity of Babylon. It may be useful therefore to examine more attentively the train of the Prophet's ideas, and to consider carefully the images under which he displays his subject. He hears a Cryer giving orders by solemn proclamation to prepare the way of the Lord in the wilderness; to remove all obstructions before JEHOVAH marching through the desert; through the wild, uninhabited, unpassable country. The deliverance of God's people from the Babylonish captivity is considered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their King leading them in person through the vast deserts, which lay in their way, to the promised land of Canaan. It is not merely for JEHOVAH himself, that in both cases the way was to be prepared, and all obstructions to be removed; but for JEHOVAH marching in person at the head of his people. Let us first see how this

idea is pursued by the sacred poets who treat of the Exodus, which is a favourite subject with them, and affords great choice of examples :

- " When Israel came out of Egypt ;
- " The house of Jacob, from the barbarous people ;
- " Judah was his sanctuary,
- " Israel his dominion." Ps. civ. 1, 2.
- " JEHOVAH his God is with him ;
- " And the shout of a king is among them ;
- " God brought them out of Egypt ;" —

Numb. xxiii: 21, 22.

- " Make a highway for him that rideth through the deserts ;
- " O God, when thou wentest forth before thy people ;
- " When thou marchest through the wilderness,
- " The heavens dropped : " Ps. lxxviii: 4, 7.

Let us now see how Isaiah treats the subject of the Return of the people from Babylon : they were to march through the wilderness with JEHOVAH at their head, who was to lead them, to smooth the way before them, and to supply them with water in the thirsty desert ; with perpetual allusion to the Exodus :

- " Come ye forth from Babylon, flee ye from the land of the Chaldeans with the voice of joy :
- " Publish ye this, and make it heard ; utter it forth even to the end of the earth :

- " Say ye JEHOVAH hath redeemed his servant Jacob :
- " They thirsted not in the desert, through which he made them go :

- " Waters from the rock he caused to flow for them ;
- " Yea he clave the rock, and forth gushed the waters." Ch. xlviii: 20, 21.

- " Remember not the former things ;
- " And the things of ancient times regard not ;"

(That is, the deliverance from Egypt :)

- " Behold, I make a new thing ;
- " Even now shall it spring forth ; will ye not regard it ?
- " Yea, I will make in the wilderness a way ;

- " In the desert streams of water." Ch. xlviii, 18, 19.

- " But he that trusteth in me shall inherit the land,
- " And shall possess my holy mountain.

- " Then will I say : Cast up, cast up the causeway, make clear the way ;

- " Remove every obstruction from the road of my people."

Ch. lvii. 13, 14.

- " How beautiful appear on the mountains

" The

“ The feet of the joyful messenger, of him that announce peace :

“ Of the joyful messenger of good tidings, of him that announce salvation :

“ Of him that saith to Sion, Thy God reigneth !

“ All thy watchmen lift up their voice, they shout together :

“ For face to face shall they see, when JAHWEH returneth to Sion :

“ Verily not in haste shall ye go forth :

“ And not by flight shall ye march along :

“ For JAHWEH shall march in your front :

“ And the God of Israel shall bring up your rear :

Ch. li. p. 8, 12. w
Babylon was separated from Judea by an immense tract of Country, which was one continued desert : that large part of Arabia called very properly Deserts. It is mentioned in history as a remarkable occurrence, that Nebuchadnezzar, having received the news of the death of his father, in order to make the utmost expedition in his journey to Babylon from Egypt and Phoenicia, set out with a few attendants, and passed through this desert. *Berosus, apud Joseph. Antiq. x. 21.* This was the nearest way homewards for the Jews ; and whether they actually returned by this way or not, the first thing that would occur on the proposal or thought of their return, would be the difficulty of this almost impracticable passage. Accordingly the Proclamation for the preparation of the way is the most natural idea, and the most obvious circumstance, by which the Prophet could have opened his subject.

These things considered, I have not the least doubt that the Return of the Jews from the captivity of Babylon, is the first, though not the principal, thing in the Prophet's view. The Redemption from Babylon is clearly foretold ; and at the same time is employed as an image to shadow out a Redemption of an infinitely higher and more important nature. I should not have thought it necessary to employ so many words in endeavouring to establish what is called the Literal sense of this prophecy, which I think cannot rightly be understood without it, had I not observed, that many interpreters of the first authority, in particular the very learned *Vitringa*, have excluded it entirely.

Yet obvious and plain as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our Blessed Saviour himself, as recorded by all the Evangelists, for explaining this Exordium of the prophecy

phesy of the opening of the Gospel by the preaching of John, and of the introducing of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this Prophecy, where passages manifestly relating to the deliverance of the Jewish Nation, effected by Cyrus, are with good reason and upon undoubted authority, to be understood of the Redemption wrought for mankind by Christ.

If the literal Sense of this prophecy, as above explained, cannot be questioned, much less surely can the Spiritual; which, I think, is allowed on all hands, even by *Grotius* himself. If both are to be admitted, here is a plain example of the Mystical Allegory, or double sense, as it is commonly called, of prophecy; which the sacred Writers of the New Testament clearly suppose, and according to which they frequently frame their interpretation of passages of the Old Testament. Of the foundation and properties of this sort of Allegory, see *De Sacr. Poet. Hebr. Praelect. Pr. xi.*

For the PROTESTANT MAGAZINE.

*Extempore Epitaph to the Memory of Sir John Oldcastle,
Lord Cobham, who suffered December, 1417.*

ROME's old new fraud in Cobham's fate we view;
The Hereticks must still be Traitors too;
All popish sham-plots are not hatch'd of late;
Long since their int'rest cull'd in the State:
For God and for the King, the Prelates cry'd,
But only meant their own revenge and pride.
Had the sly Meal-Tub sadg'd, or Irish oaths
Been Jury-Proof, old Church's hated foes
Ere now had been Oldcastled, hang'd and burn'd,
And loyalst patriots into rebels turn'd;
But midwife Time at last brings Truth to light,
For after death each man receives his right.
Then sleep, brave hero, 'till last Judgment's day,
Raising to glory thy twice-martyr'd clay,
Rome's malice and thy innocence display.

A N H Y M N.

PHIL. Chap. iii. v. x.

HOW do I pity those that pant
For earthly pleasure, fame, or pelf;
This dearest Lord, is all I want,
A further knowledge of thyself.

All other things but loss I count;
Thou, O my Christ I art all my gain;
Of all my joys the only fount,
The only solace of my pain.

May I at last in thee be found,
In thine own righteousness array'd;
Then shall the last great Trumpets sound,
With pleasure all my soul pervade.

Yes it shall *then* be all my bliss,
To be securely hid in thee:
As *now* my only wish, is this,
That thou may'st ever dwell in me.

Lord fix my soul on things above,
Where Jesus sits at God's right hand;
And let me feel his dying love,
And die to sin at his command.

This is the object I pursue,
And wou'd most gladly die to gain,
My Jesus face to face to view,
And his full image to attain.

Thine arm shall daily succour lend,
And thus my soul upheld by thee;
The prize at last shall apprehend,
For which thou apprehendest me.

J. R. J.

AN

A N N H Y M N

A Captive I in chains confin'd,
Scourg'd by the law, by nature blind:
Nor yet alone; thrall'd with sin,
Are plung'd in guilt and misery;
Involv'd in Adam's sin and doom,
Are fore transgressors from the womb.

Justice uplifts her sword; which, tho'
Mercy steps in, and wards the blow;
Love points to man the path of glory,
And changes night to endless day;
Paid is the debt, the slave set free,
And Jesu's death is life to me.

O Saviour! Be thy love ador'd,
That bled beneath the legal sword,
Uplifted on the cross, that I,
Beholding thee, might never die;
Thy bloody sweat hath bought for me
Pardon and peace, and liberty.

O! wounded sinners! raise your eyes,
Jesus, our faithful surety, dies;
Our sorrows and our sins he bore;
Justice appears'd, demands no more;
Trust then his word, his life receive,
Embrace the mercy, and believe.

O! Lamb of God! to Thee we sing,
Our Lord, our Saviour, and our King;
Eternal praises shall be paid
By those, in Thee so happy made;
We'll glory in thy saving name,
And sing salvation to the Lamb.

CONSTANTIA.

PROTESTANT MAGAZINE,

FOR APRIL, 1782.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

AMONG the vast multitude of periodical publications, for which the present day is so very remarkable, I am heartily glad to find such a work as the *Protestant Magazine*. Most of our magazines are generally filled with trash; Even those few of the better sort of them are not much, if at all calculated for the benefit and entertainment of Protestants as such. Your plan, as specified in the supplement, I much approve of, upon the whole.—The tenth article, which relates to the *Review of new Publications*, I hope you will be careful strictly to fulfil; as I am pretty sure that a failure in that point will be disagreeable to many of your friends. One of the disgusting defects of another religious periodical publication (the *Gospel Magazine*) lies in the mismanagement of this business of reviewing. I trust you will take this hint in good part, and endeavor to keep your promise. That

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the Protestant Magazine will contain a list of, and impartial review of, ALL new publications in divinity.

Inasmuch as your plan includes passages in church history, I make free to send you the following remarks on the ecclesiastical history of this country in the earliest ages, by way of introduction to something of the same kind which I may afterwards offer, if this happens to meet with your approbation.

I am, Gentlemen,

Your well wisher,

and Humble Servant,

LENUS DIMETENSIS.

CURSORY REMARKS ON THE ANCIENT ECCLESIASTICAL
HISTORY OF BRITAIN.

S E C T I O N I.

Thoughts on the various traditions respecting the first publication of Christianity among the Britons.

WHEN and BY WHOM the gospel was first preached in this island remains, after all the researches of our greatest antiquaries, a very doubtful matter. The most ingenious and able investigator cannot now be expected to proceed upon this ground beyond the limits of conjecture and plausibility. It has been long a very common opinion that the Britons were blessed with the glorious light of the sun of righteousness as early as the apostolic age. Nor will that seem at all unlikely, when we consider the rapid progress of christianity at that period, and that, long before the end of it, a great part of the island was reduced to the state of a Roman province; which could not fail to facilitate in a great measure the passage hither of the servants of Christ. All our traditions, however, concerning this great event, are involved in absolute uncertainty, and, not a few of them, in the most glaring absurdity and contradiction.

The *Papists*, who are always zealous asserters of the supremacy of *Peter*, affirm that he was the very first that ever preached

preached the gospel here. But this, like the rest of their distinguishing tenets, hath the misfortune to be totally void of probability. *Eysingrenius*, *Innocent the first*, and *Simon Metaphrastes*, the oldest writers produced in favor of this notion, how confident soever their assertions may be, are, by no means, of sufficient antiquity and credit to deserve any regard. *Peter*, we know, was the apostle of the circumcised; and there is no evidence of his ever having laboured much among the gentiles; Nor is it to be supposed that Britain was inhabited by any Jews at that time of day, to induce him to pay it a visit on that account. That he was ever at Rome is very far from being clear; and farther still that he was at all the pastor or bishop of the church there, as the *Romanists* pretend. But it should be remembered that it is no new thing for that party to affirm and believe without, and even against evidence.

Others have said, that it was *James the son of Zebedee*, and brother of *John*, that first published the glad tidings of salvation in this country; and that he was accompanied hither by his mother *Salome*. The inventors of this story seem to have been aware of the early date of this apostle's martyrdom; and so they have taken care to fix the time of this visit as soon as the year 41:—Two or three years before that event took place. This, if we may depend on the judgment of our most approved chronologers, was the very year in which *Peter* was at the house of *Cornelius*, and there preached the first gospel sermon that was ever delivered to a gentile audience. But it is not at all credible that the gospel was preached here, one of the most distant countries from Judea in the then known world, about the same time as at the Roman centurion's house in *Cæsarea*; or, that *James the son of Zebedee*, who was slain by the sword of *Herod* in the year 44, ever visited our island.

The apostle *Simon Zelotes*, or, the *Canaanite*, is affirmed by others, to be the first who preached Christ to our ancestors. The time of his arrival is set in the year 47. It is further reported, that he suffered death here by crucifixion. But this tradition is in no wise worthy of credit. Its first relaters *Nicephorus Callistes*, an ecclesiastical historian of the fourteenth century, *Dorotheus* in his *Synopsis*, and the *Greek Kalendar*, are, by much, too modern to give it sufficient weight. Besides, a great part of it is directly contradicted by the *Roman Martyrology*, those of *Bede*, &c.; works of at least, equal authority with the above, and which affirm that this apostle suffered martyrdom in *Perfia*.

Another tradition ascribes the *first* publication of christianity in Britain to *Aristobulus*, mentioned in Rom. xvi. 10. Who, it is pretended, arrived in the year 51, being sent hither from nobody knows where, by *Paul* and *Barnabas*: The latter being according to the tradition, his own brother. It is an important part of this story, that *Paul* CONSECRATED *Aristobulus* a bishop, if I rightly understand it, of the whole island. Here I cannot help observing that there is a certain class of ecclesiastical writers, whose works should always be perused with very particular caution. Whenever these good people happen to mention the success attending the publication of the gospel by any of the primitive ministers, their brains are instantly filled, and their minds disturbed with the notions of provincial episcopacy, an ecclesiastical jurisdiction founded in CARNAL POLICY, a religious community altogether of THIS WORLD, and a multitude of other matters equally unscriptural and anti-christian. Wherever the thoughts of these writers are entertained, Popery must needs prevail: or, which is nearly, if not all the same, it will be considered upon the whole, as a tolerable and harmless thing. But to return—This traditionary tale about the coming of *Aristobulus*, and his ministrations here, being supported by no proper external evidence, and withal, bearing internally very plain marks of superstition, modernism and fiction, it must of course, be dismissed and rejected.

It would have been rather odd if the apostle *Paul* had not been mentioned in this contest: or, if nobody had ever thought of laying claim in his behalf, to this priority. He was the apostle of the gentiles, and seems to have been the greatest traveller, and the most active and laborious preacher of all the primitive ministers. That he travelled into *Greece*, *Italy* and other parts of *Europe*, is very certain. And, likewise, that he purposed, at least, to go to *Spain*. Whether he ever accomplished that purpose, is very immaterial as well as uncertain. We are sure that he was at *Rome*; and there is no doubt but he might thence very easily have come hither; especially after the victory of *Claudius*, which he obtained in the year 46, from which time the *Romans* had a regular intercourse with the *Britons*. But, after all, that the apostle availed himself of any one of the opportunities he had to pass from *Rome* hither, and so did actually pay our ancestors a visit, is more than any body at this time is able to prove. We can just affirm that he was as likely as any of the primitive ministers to have undertaken a journey to this island. Some expressions in the works of *Clement* of *Rome*, and *Jerom*,
are

are produced to support the tradition, concerning Paul's being in Spain, and passing thence to Britain. But the best judges of these matters are far from thinking them conclusive. The same may be said of the words *Thaddeus* (a bishop of the fifth century) and of *Venustus Fortunatus* in his poem on the life of *St. Martin*; who are the only ancient writers as far as I have learned, that expressly mention the coming of Paul to Britain. The words of the former writers are by far too equivocal to render any essential service to those who take the affirmative side of this question: and though those of the last mentioned writers are perfectly explicit, yet, is their authority by no means of weight sufficient to establish the point. The account which *Tacitus* gives of *Pomponia Græcina* the wife of *A. Plantius*, *Claudius's* lieutenant, and the first who was appointed to that office in Britain, has induced some to think that she was a christian: And, upon that supposition, they alledge that it is almost, if not quite beyond all doubt, that she did prevail with some one, or more of the ministers of Christ to come over to this country; and that the apostle *Paul* in particular, did not escape her notice and solicitation. But this also must be classed among the *uncertainties*. Many have thought that *Claudia*, whom our apostle mentions (2 Tim. iv. 21) along with *Pudens* and *Linus*, was a Briton: And could we be sure that she was *that* *Claudia*, whom *Martial* the poet, who lived at that time mentions, as the wife of *Pudens*, the matter would admit of no kind of doubt; for he affirms that she was one of *that* nation. Most of the Welsh historians have taken it for granted that the *Claudia* of *Paul*, and the *Claudia Rufina* of *Martial*, are one and the same person. But that is far from being sufficiently clear, though, it must be confessed, it has no small shew of plausibility. Some of the last mentioned writers are very particular and positive on this head: They affirm that this lady's name, in her own country was *Gwladys Ruffydd*; and that she went to *Rome* about the year 52, with *Caradac Freichfras*, which, as they say, was the British name of the famous *Caradoc*. At *Rome*, they farther inform us, she was married to *Pudens* a Roman Senator, and became the mother of *Linus*, whom the apostle also mentions in the above cited passage. Besides all this, we hear from the same quarter that *Pudens*, *Linus* and *Claudia*, were some of the christians of *Cæsar's* household mentioned in Phil. iv. 22. And, finally, that the latter was chiefly instrumental in persuading Paul to undertake a journey to Britain. The time of the apostle's arrival here, is supposed to have

been in the year 59; about two years before the overthrow of *Druidism*, the conquest of *Mona*, and the defeat of *Boudicca*, by *Suetonius Paulinus*. After all that has been said, this story of *Claudia*, how specious soever it may seem at first sight, cannot be said to be attended with those marks of truth, or, to exhibit those grounds of credibility which are sufficient to render objects of investigation worthy the reception and belief of a rational and candid enquirer.

Of all the traditions concerning the first preaching of the gospel in Britain, none has had a greater number of votaries than that which ascribes that work to *Joseph of Arimathea*. The substance of that story is as follows.—“At the time of the persecution mentioned in *Acts viii.* when most of the christians of Jerusalem were scattered abroad, *Joseph of Arimathea*, *Lazarus*, and several more of the disciples of Christ were taken up by the Jews and put into an open boat, without oars, sails or rudder, at *Joppa*, or some place thereabout, in the Mediterranean. In this dismal situation they were wonderfully preserved, and under the care of an invisible pilot, happily conducted over the mighty waters, so that in a very short time they all arrived safe somewhere in the South of *France*. There, when they landed, they found *Philip the apostle*, engaged in a disputation with the *Druids* of that country. Shortly after, it was thought proper that *Joseph* and twelve more should undertake a journey to this island. They had not been long among the Britons, before their affairs began to wear a very promising aspect. Numbers of the natives soon embraced christianity, and many more at the same time were found to entertain a very favorable opinion of it. Among the latter was the king with several of the grandees of the nation. This produced a toleration of the christian faith, and, withal, a provision in land for the maintenance of *Joseph* and his twelve companions. The land was situated where *Glastenbury* now stands, and there, the tradition says, the first christian place of worship in Britain, was soon after built. This house for divine worship was consecrated forsooth, by *Jesus Christ himself*, in honor of the *Virgin Mary*; and here *Joseph* and his brethren were afterwards buried.”

For the PROTESTANT MAGAZINE.
*To the Author of a Pamphlet, intitled "THE STATE AND
 BEHAVIOUR OF ENGLISH CATHOLICS, FROM
 THE REFORMATION TO THE YEAR 1780."*

L E T T E R VII.

S I R,

THE repeal of the act of K. William, the melancholy business that followed the presenting the petition of the Protestant Association, and the bill introduced in June 1780 by Sir George Saville, to secure the Protestant religion in Great Britain, &c. &c. caused Popish schools to be a topic of universal conversation. In the course of that time, I had frequent opportunities to converse with men, of all ranks, on the subject. From the *premier*, to the meanest mechanic, I found an universal objection to that part of the Act of the 18th of his present Majesty, which tacitly allows Papists to keep schools; and I flatter myself, that this session of Parliament will not end, before Sir George Saville again introduces his bill.

You say, p. 168, the real fact is, that we have "not opened one new school since the year 1778." There is an ambiguity in the expression, unbecoming an honest man. Why say, "since the year 1778?" Would it not have been as well to have said, as in another place, "since the passing the bill in our favor?" No, it would be much easier to prove, that Papists opened several schools between May 28, 1778, and January 1, 1779, than that they have opened any since; and the reasons are very obvious, the Papists obtained their act with great ease, none openly opposed it; elated with this success, they opened and enlarged such schools as they thought expedient. In the beginning of the year 1779, the Protestant Association was established, and Papists saw it would be highly necessary, for them to act very cautiously, lest they should give too much reason, for the nation in general to be alarmed.

I will not pretend to give an account of all the Popish schools in the kingdom, I do not think any Protestant in the nation is able to do it. But I will point out one instance of the duplicity of which I now complain. In December 1778, a school for boys was opened within four miles of London; this you will say is not since the year 1778; I allow it, but it is certainly since May the 28th 1778, the day on which the Act received the royal assent by commission. You will say again this is no new school. Why? the master of it kept a little day school, not far from St. James's church; and he only removed into the country: True, but when he removed

removed into the country he opened a boarding school, where there were a great number of boys, who may be frequently seen walking about, headed by one in a black callock, made much in the same fashion as those worn in foreign colleges. I call upon you publicly to declare, if this be not really and simply the fact. But still you have a hole to creep out at, *this is not a school of any note*. You must deign to tell us, what *idea* you have of the word *note*; then we shall be able to judge, whether this, and another new school at Bolton, eleven miles from Manchester, come within your description.

In the Protestant Magazine, a correspondent has addressed you in the following note.

The author of the pamphlet entitled, "The State and Behaviour of English Catholics," asserts, P. 169, "That we have not opened one new school since the year 1778." A certain body of people, on the contrary, asserted, before a most august Assembly, on the 26th of June, 1780, "that the Papists had opened several schools since June, 1778."

Who shall we believe? I am very unwilling to suppose this spirited writer would be guilty of a wilful and known falsehood; but before he publishes a second edition, I would wish him to make a more diligent and accurate inquiry. I would beg him particularly to ask, if there be not two schools opened near Liffon Green, since the Act, over the door of one of which, till lately, was written LICENSED TEACHER—If there be not at least three new schools opened since the Act, in the neighbourhood of Hammer-smith—If there be not two schools opened since the Act, near Bloomsbury Square—If there be not a very large and elegant house built for a school, within a few miles of Manchester—And also, if there be not a public subscription among the Roman Catholics for the support of twelve schools in London for the education of Protestant children? I say not that this subscription was set on foot since the Act, but from the annual printed account, the subscription from the year 1778 has been greatly increased.

As to the number of schools, this Gentleman says, there are but three of any note in the kingdom; one in Hertfordshire, one near Birmingham, and a third near Woolverhampton.

I would beg to ask this author, and I think he is bound to answer it to the Public, if there be no school of more consequence, "than the little establishment, where an old woman gives lectures on the horn book, and art of spelling," in the

King's

King's Road, Chelsea? If there cannot be found a school at Paddington, at Hammer-smith, or Brook Green? If there be not one school to be found at Bath, Winchester, in Yorkshire, Lancashire, Cheshire, &c. &c.?

To this note you seem to allude, in your second edition p. 168; where you say "after more accurate enquiries, I am still confirmed in the truth of the above representation. *We have opened no new school of any note*: though it has been repeatedly asserted, that even thirty two or more, had been erected, since the passing the bill in our favor."

This is no answer to the question, or at best, but a very evasive answer. An answer, however, in which you tacitly allow, you have opened *some new schools*, but, *no new schools of any note*. The three schools that you say are of *note*, are for boys. You wish to keep the numerous girls schools out of sight or reckon them amongst the schools that are not of any note. This is certainly the case, for upon enquiry, I have obtained information, of some boarding schools for young ladies, which are kept by *reputed* *Protestants*. I do not mean *those ancient establishments*, at Hammer-smith and York, which you omitted in your first edition. Though we should have been more obliged to you if you had told us, which of three Popish girl schools at Hammer-smith, you call the *ancient establishment*. I hope when you publish a third edition, you will favour the public with a complete list of all the Popish schools in the kingdom, of whatever note.

The persons alluded to in the above quotation, I suppose to be THE COMMITTEES of the PROTESTANT ASSOCIATION, who attended the House of Commons to prove the allegations of their petition; one of which was, that the Papists had opened several *new schools* since the passing of the Act complained of. Sir Joseph Mawbey, Bart. read a list of the schools to the House †, wherein were particularly described 32 or 33 new schools. A member of the House of

† The Rev. Mr. Jesse informed the Protestant Association, "That now at York, the Roman Catholics give Ten Pounds to any man who will embrace the Roman Catholic Religion, in order to educate the children of such converts in their persuasion."

1 Vid. The Speech of Sir Joseph Mawbey; Protestant Magazine, for January 1782. Vol. ii. p. 18.

Commons,

Commons, who had a similar list, gave it to Mr. Burke, who sent it out of the House to a number of Papists, who were then attending in the Lobby.—The list was accurately examined by a very intelligent Gentleman, assisted by others, who well knew the state of the Popish schools, and returned to Mr. Burke in the House. The only school they denied being opened, since the passing the Act, was that at Sedgely Park, near Wolverhampton. In reply to which, Sir Joseph Mawbey assured the House, “that Sedgely School in particular was described as an old one.” If the Papists had opened no new schools, they were guilty of an unpardonable fault in suffering a Committee of the House of Commons to be so grossly imposed upon. The Committee of the Protestant Association produced to the House a list of new schools—the list is examined by a number of Papists, who return it to the House, without affirming that any of the schools mentioned in that list are misrepresented. This appears to be more than a tacit acknowledgement, that they had opened all the schools mentioned in that account.

Had the Committee of the Protestant Association been “*calumniators and falsifiers of truth*,” as a certain Gentleman represented them, a false list would have been a fine opportunity to have proved the assertion; but facts are inflexible. The Papists were conscious they had opened the schools—and they knew that there were persons ready, if called on by the House, to prove it to a demonstration.

And now, Sir, I must draw towards a conclusion.

P. 188, 2d edit. you ask, “Can any reason be now assigned, why Catholics should not enjoy the common rights of Toleration? For an answer to this question, I refer you to Mr. Locke, P. 13, of these *Strictures*. As Mr. Locke has, in that passage, charged Papists with opinions subversive of every civil establishment, that is independent of the Papal power, viz. *that faith is not to be kept with heretics;—that princes may be dethroned;—that dominion is founded in grace*; I now publicly call upon you plainly and explicitly to declare,

1st. Whether these opinions were ever Doctrines of the Church of Rome?

2dly. If the Papal Church has rejected, and now disowns them; and when such alteration took place in her sentiments?

3dly. Whether they have your cordial assent and approbation?

If

If you say the Papal Church never held such doctrines, it is incumbent upon me to prove them to be her tenets; if you say she has changed her mind, it is incumbent upon you to tell us when, and how this is consistent with her claim of infallibility. If you disapprove such notions, it is your duty to let the world know it; if these opinions have your consent and approbation, it ought to be made evident how they are consistent with the genuine liberality of sentiment; or how a claim to subjugate all nations to the papal authority and doctrines, and real generosity, are reconcilable.

I need not inform you, that the greater part of these strictures were written before the publication of your 2d. edition; you had seen them. My observations on the passage, quoted from page 2, 3, and 4, of your pamphlet, were gentle and cautious; in the compass of a few lines, you are justly chargeable with contradiction, illiberality, falsehood, and misrepresentation; but I pitied and spared you; hoping that in your second edition you would have acknowledged and corrected your errors; but I was disappointed; you seem rather disposed, with Cicero, to say,

Rubeo, mihi crede, sed jam scripseram, delere nolui.

To say in one place, that you are ready to allow, that the Associators might be influenced by motives to them, of a weighty and cogent nature; that they might seriously apprehend danger." And soon after to assert, "that it is more rational to conclude, that they had no distinct object before them, that they were not qualified to combine ideas, and that to all appearance, there never was so rude and illiterate a multitude;" and again to say, "that it was the dread of Popery, that instigated the Associators;" are assertions, hardly reconcilable with each other; they are evidently the effects of a struggle between an affectation of candour and resentment: To be thought candid, you are willing to allow that the Associators were really under apprehensions of danger from Popery: but resentment suggesting terms of reproach, they are represented as rude, illiterate, having no distinct object, and incapable of combining ideas.

If you had no personal knowledge of the Associators, of at least not one in an hundred, as we may reasonably suppose; how could you consistent with truth, pass such a censure upon them, upon persons, whom you had never so much as once conversed with? Or how shall we reconcile
your

your daily language and groundless reproach with the character of the gentleman, and true liberality of sentiment?

As to your assertion, that the *Associators* were not qualified to combine ideas; their inferiority to you and your friends, in this respect, must be readily acknowledged. You and your party can conceive, as an undoubted truth; that a piece of bread, with all the properties of bread, is an **ENTIRE MAN**, is a **GOD**, is a **PROPER OBJECT OF WORSHIP**; and that an old man that dwells at **ROME**, has received a commission from heaven, to deliver to the **CIVIL-MAGISTRATE**, to be put to **DEATH**, and to condemn to the **TORMENTS OF HELL**, all that think and practice otherwise. Here is a combination of ideas, for which the Protestant *Associators*, such is the dulness of their conceptions, acknowledge an utter incapacity.

To account for the abhorrence, that the English have conceived against Popery, you suppose, that it is the common practice of old women and nurses, to dress up a hideous form and call it Popery, and to impress it upon the minds of children. So far as my observation, extends very little, if any thing at all, is said concerning Popery in the education of children. The cruelty exercised by Papists in many very well known instances; and the absurdity of their tenets, inconsistent with the rights of humanity and the doctrines of the gospel, are sufficient, where men are permitted to think for themselves, and are disposed to make use of their liberty, to account for the aversion, which is generally entertained against the church of Rome.

I am not so vain as to imagine, that I shall be left in quiet possession of the field; I cannot suppose that my opponent, will be vanquished or put to flight by this first attack; I therefore, stand prepared to meet you; but I wish to

From the year 1540 to the year 1570, comprehending only the space of 30 years, no fewer than 300,000 Protestants were put to death by Papists in the different countries of Europe; among whom were 23 Bishops, 14 Earls, and 29 Princes. In the time of Paul IV. whose pontificate lasted about four years, the Inquisition alone, according to the testimony of Vergerio, destroyed 150,000. According to the calculations of some, the whole number of persons massacred on account of religion, since the first rise of the Papacy, including the space of 1400 years, amounts to upwards of 50,000,000; which makes a number, for every year, of 35,714, and some odds.

reduce the controversy with the Papists to a very narrow compass.

The question is, whether Papists can be good subjects to a Protestant state, and especially when there is a Popish Pretender to the throne.

To the resolution of this question the following queries may be proposed.

Is not THE KING OF GREAT BRITAIN, according to the canons of the council of Trent, a HERETIC and ANATHEMATIZED?

May not an ANATHEMATIZED PRINCE, when circumstances favour, be RIGHTFULLY DEPOSED for the INTEREST of the church?

Ought not a good Papist to desire the welfare of the church, and consequently the deposition of such princes, whenever the times will admit?

And to these I beg to add,

Is it not altogether fitting, that in a Protestant state, men of such principles as these, be laid under certain restraints?

I am, Sir,

Your's, &c.

W.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

THOSE passages of scripture which point out anti-christ demand, in a very particular manner, the attention of Protestants: And such remarks as tend to illustrate any of those passages will, I presume, be allowed to deserve a place in the *Protestant Magazine*. The extract from the late *Bishop Newton's* works relating to the number of the beast's name, &c. inserted in Rev. xiii. 17, 18, which was transmitted by your correspondent Z. and published in your Tenth Number, is, I doubt not, acceptable to the generality of your readers. In order further to obviate the application of the above passages to Popery, I make free to send you

you a few observations I met with at the end of a discourse
against Popery, delivered at Ipswich, Nov. 5, 1728, by the
late Rev. Mr. William Nott. If you will insert them in
your Magazine for April, or May, you will oblige,

Your Humble Servant,

GWILYM DYFED.

" THIS way of finding out anti-christ by the number of
his name, is prepared both for *Jews* and *Gentiles*; one be-
ing written and numbered according to the usage of the
Hebrews, and the other in the *Greek* tongue; for both these
languages have the same way of numbring, that is, by the
letters of their alphabet, and not by figures as we do. To
make this matter lay the plainer, I will set down the letters
perpendicularly; and over against each letter, what number
it stands for in their writings."

ROMANOS.	L A T I N S	—	200	L A T E I N O S.	L A T I N S	—	30
		—	40			—	1
		—	70			—	300
		—	50			—	5
		—	6			—	10
		—	300			—	50
		—	666			—	70
						—	200
							666

" The christians quickly after the apostle *John's* time
(who wrote this mystery) believed that this number
666 should arise out of *Latinos* (*Iren. Adversus Hæres.*
lib. 5. c. 29.) and the *Pope* may fitly be called *Latine*:
For, 1. He commands all his subjects to pray in the *Latin*
tongue, whether the people understand it or not; so he
commands, and so it is practised in his church. 2. He
keeps the *bible* in the *Latin* tongue; and he prefers it be-
fore the *Hebrew* or *Greek*; as though the old *Latin* were the
original. 3. All his decrees and laws are given out in *Latin*:
Therefore he is called *Latinos*; and he is called *Romanos*
because he is the head and support of the church of *Rome*,
and of all that profess the *Romish* religion; the universal
head

head of the Catholic Church. But some of the papists have said, that they could find the number 666, in the name of *Luther*, or some others of the reformers. Suppose we grant them all their assertion, and allow it to be true; even then, they would get nothing to their cause, nor weaken ours: For it is but trifling to frame a name out of any letters to make up the number 666, unless the person or people, so named, did also match to the several characters laid down as descriptions of Anti-Christ. As suppose, for instance, that out of the name of *Luther*, or any other of the reformers, they could find out the number 666, they cannot say *this is Anti-Christ*, unless they could find the other marks in him: For, could it be said of *Luther*, or any other reformer, that he had his seat upon *seven hills*, or, *mountains*? Or, was he successor to *seven other sorts of government*? Or, did he exalt himself above all that is called *God*? Or, is he worshiped? Did he claim a power over, or, did he reign over the kings of the earth? Or, did he come with all power, signs, lying wonders, and pretended miracles? Or, did he trade in souls of men; in selling pardons; or, pretending to deliver souls out of purgatory? If not, it is but trifling to say that the number 666 may be found in his name. This is but a fiction to blind their own eyes, and to deceive the hearts of the simple."

"The ingenious *Mr. Patter*, in his treatise on the number 666, has explained this mystery another way; that is, by extracting the square root of 666; that number being given to find out another number; which being found may be a description of Anti-Christ. This he does by comparing 666, which is the descriptive Anti-Christ and the Romish church, with 144, which is descriptive of the true church. As 144 is raised out of 12 as its root, being multiplied by itself; for 12 times twelve make 144: So the number 666 arises from 25 as its root; and which is the only root that 666 can arise from to answer to Rome, as 12 does to the true church: So 25 answers to the Romish church, being that affected number they have chosen instead of the number 12, by which the true church is set forth in scripture. 1. Observe how the Holy Ghost has affected the number 12, all through the holy scriptures, to speak of the true church, or of things belonging to it—TWELVE apostles—the new Jerusalem is said to have TWELVE gates and TWELVE angels at the gates; and these bore the names of the TWELVE tribes of Israel. This city had TWELVE foundations; the measure

measure of the city *TWELVE thousand furlongs*, the breadth of the wall *TWELVE cubits*, and the height of the wall *TWELVE cubits*: And in the midst of the city the *Tree of Life* that bears *TWELVE manner of fruits*. So the *sealed* were out of every tribe *TWELVE thousand*, and then summed up *144 thousand*. And the church is said to have on her head a crown of *TWELVE stars*. Now observe, that is the Holy Ghost has chosen the number *12* to set forth the true church by, or things pertaining to it; so the *Pope and church of Rome* have fondly and unaccountably affected the number *TWENTY-FIVE*, which is the root *666*, to set forth their church, together with things belonging to it: As for instance, they had at their beginning *TWENTY-FIVE cardinals*; the gates of Rome are *TWENTY-FIVE*; heretofore, there were *TWENTY-FIVE abbots* in England; the gate of *St. Peter's church*, which they call *Porta Sancta*, is opened but *one year in TWENTY-FIVE*; they keep their jubilee *once in TWENTY-FIVE years*, which is as often again as the Jews were appointed to keep it; for the *papists* are for works of supererogation, or doing more than God has commanded. They have also the number *TWENTY-FIVE* engraven upon the tops of their altars, which is done by making the *five wounds of Christ* as they call them, *five times over*, which make *25*. They have also chosen the *TWENTY-FIFTH day of the month* for their *saints days*. They have added *13 articles* to the *apostles creed* to make them *TWENTY-FIVE*. And the *council of Trent*, which was set up to serve the Pope and church of Rome, began with *TWENTY-FIVE prelates*, and continued *TWENTY-FIVE years*, and ended with the subscription of *TWENTY-FIVE archbishops*.

Thus have I given as short and as plain an account as I could, of both the ways of counting the number of the beast. Let every one take that which he likes best: For my part I like them both, and thank God for the revelation of the mystery, not by this single mark only, but by the many others joined with it: For this mark so plain as it is, would not have been sufficient to have found out who, and where the great Anti-Christ, so as to have given the greatest part of honest christians satisfaction about it: But now he may be seen, as pointed out by the finger of God; that every one may beware of him, and that all under his power may shake off his yoke; especially, such who, in their very consciences must say, that they dislike its bloody doctrine of meriting heaven by killing Heretics; which could never be complied with

with by many tender hearted persons in her communion, if the Pope and church had not imposed that cruel doctrine upon them.

For the **PROTESTANT MAGAZINE.**

STRONG CORDIALS of the **GOSPEL** for fainting **SOULS.**

All things must needs work for good to them that truly love
G O D.

REASON I.

BECAUSE a lover of *God* is a disciple of *Christ*. He is truly religious. He is a generous christian. He has a rich unction from the holy spirit. He is agreeable and grateful to *God's* taste. He is happy in life, death, and immortality.

REASON II.

HE was fore-known from eternity. He was beloved from eternity.

REASON III.

HE is born of *God*, born of *God's* nature, life, truth, goodness, and beauty. His birth is more noble than the birth of angels—He is born of a noble one, *Jer. xxxiii. 21.* Of a nobleman *Christ, Luke xix. 12.* His birthday is kept with joy by all the angels.

REASON IV.

HE is endued with rich virtue and honor; with the beautiful qualities of grace. He is marked out with noble names and divine characteristics, which distinguish him from all mankind.

REASON V.

HE is the restored image of *God*. He resembles the divine nature and perfections. He is married to the *Lord Jesus* in an holy love union. He is the beautiful and beloved bride of the eternal son of *God*.

REASON VI.

BECAUSE he is a living temple of *God*. He hath *God* dwelling in his soul. He is a precious jewel, a divine treasure, the peculiar goods and portion of *God*. The *Lord's* portion is his people, Deut. xxxii. 9. And will not *God* make all things work for the good of his portion?

REASON VII.

EVERY christian is a sun to blaze in the world, to enlighten it; to instruct it; to allure mankind; to cheer the sorrowful; to diffuse good; to inspire joy; to drive away darkness; to spread knowledge; to promote holiness; to increase the happiness of the world. Oh! What a glorious image is the sun to resemble a christian; And what a noble image is a christian of the sun in the expanse! Let all that love *God*, be as the sun when he goeth forth in his strength. Judges v. 31. Ye are the lights of the world; shine ye therefore to the glory of Christ.

REASON VIII.

NOTHING is so great in this world as a soul, a gracious holy soul. Nothing is so dear and precious. Nothing is to be compared to it for worth and dignity. A regenerate soul with its noble powers and passions, outweighs the world! And all things must do good to such a soul. Every thing must advance the dignity of such a soul.

REASON IX.

YOU, Oh! Christian! have a more excellent nature than kings: A greater dignity than all the monarchs of the earth. ~~Monarchs~~ are beggars when compared to a christian. Monarchs are

are slaves to lust and vain glory : But true believers reign in the freedom of holiness, and triumph in the liberty of the sons of God.

REASON X.

ALL things must do you good, because you have all the creatures of God in heaven, earth, and hell, at your service. They are devoted to your use, by Christ himself. Every creature, every action, every good and bad temper, every event must make Christ more precious, and sin more odious, and the ways of God more delightful to your soul.

REASON XI.

YOU are the very end of God's whole creation. The sole end of the universe ; for God never decreed to glorify himself without you : He never purposed to display his richest glory but in you ; in connexion with you ; and never separate from you : God glorifies his attributes.

REASON XII.

You are the ornament and beauty of the world. A credit, an honor to the city, or the town, or the village, or the cottage where you live. You are the strength and beauty of the family in which you reside : All things are for your sakes : And all things you are connected with are blessed for your sakes. Jacob was the strength and beauty of Laban's house. Joseph was the ornament of Potiphar's family, and the blessing to his estate : He was the strength and ornament of the whole kingdom of Egypt. Obadiah was the only jewel in Ahab's family. And Daniel and Mordecai, were the strength and glory of the vast Persian empire. If the wicked men of the world, did but know the worth of good men, they would build them a wall of pearls, for their protection and defence.

For the PROTESTANT MAGAZINE.

A brief account of the rise and progress of the Protestant Charity School in the parish of St. George, in the county of Middlesex: with the motives for establishing it.

THE great number of children in and about the city of London and Westminster, who through the indigence of their parents, are destitute of education, and thereby exposed to many temptations. The alarming rapid progress of Popery; the indefatigable zeal of the Papists, who are using every art in their power, to proselyte poor Protestant parents, offering them large sums of money, if they will submit their children to be educated by them; collecting all the indigent children they can, whom they maintain and educate. The many schools already erected, the great number of Protestant children educated in them; the great concern for the rising generation, lest they should fall into superstition and idolatry, was the principle motives of this institution. When five persons (being tradesmen) resolved, with the blessing of God, to use every effort in their power to counteract the Papists in their plan, and prevent, if possible, the growth of Popery. This being the 10th day of July 1781, they communicating their intentions to a few friends, appointed a meeting on the 17th instant, when thirteen being present, unanimously approved of the plan, put their names to it, and opened a subscription; the first subscriber gave one shilling, each subscribing what they pleased: That night there was about four pounds subscribed: Agreed to meet every week, to inform their friends, and make their articles. The general approbation of which, and the kind assistance of their friends, enabled them to send fourteen children to school on the 17th day of October following; and on the 17th day of November six more; on the 2d day of January 1782, thirteen more: And on the 3d day of April following, twenty-nine more. The number of children now in the school are sixty-two, viz. forty-two boys and twenty girls; who are educated and supplied with books.

P. S. There are already 130 subscribers to this charity, whose subscriptions amount to 80l. per annum; And about 50l. in the fund; and as it has never been published, doubt not

not but when it is offered to the public, will meet their approbation, and receive that encouragement such a laudable institution merits.

For the PROTESTANT MAGAZINE.

SUPPLEMENTAL THOUGHTS *to awaken the wise*
zeal of PROTESTANTS to PROMOTE and PROPAGATE
their RELIGION.

IF there is any certainty in Heaven or Hell, if there is any reality in the torments of the damned or in the pleasures of the saved: If there is any thing terrible in a separation from God, or any thing delightful in a union of heart with him: If there is any thing dreadful in his fiercest wrath, or any thing amiable in his tenderest love: If his hatred is infinite misery: If his grace and beauty is infinite happiness. If Hell implies an eternity of pain: If Heaven includes an eternity of rapturous pleasure: If Sin is the plague of plagues and the worst of all evils: If Sin strikes at all in God, God to tarnish and injure and destroy his perfections and glory: If holiness is the beauty of beauties; the health, strength, and loveliness of the human mind: If holiness represents all the beautiful attributes and actions of God and prefers the glory of God above all things in the world: If Sin prepares a soul for God's eternal wrath: if holiness prepares a soul for his boundless love: If the friendship of Christ is of more value than a thousand worlds: and the wrath of the Lamb includes the horrors of a thousand Hells: If the soul being once lost is lost for ever: If the soul being once saved and happy, is saved and happy for ever and ever: Then my fellow creatures, my countrymen and fellow christians, let us stand up as one man, for the evidences and contents of the glorious gospel; let us examine every truth with the kindest attention and the most honest impartiality; and after the severest examination we shall find truth, good-

ness, beauty, and perfection, break in upon our ravished souls with incredible sweetness and delight, we shall feel ourselves more and more transformed, from the ugly image of the Devil, unto the lovely resemblance of God; we shall feel heaven begun in our hearts, and the love and life of Christ will be in us a well of water, springing up to everlasting life. We shall be happy in our pleasant useful lives; happy in our pleasant death; happy in a pleasant eternity.

MOTIVES TO ZEAL.

FOR THE

PROTESTANT RELIGION.

ZEAL is a mixt passion, composed of love and anger; of ardent love to the very best objects, and high displeasure at every enemy to those objects.

The illustrious perfections of God, shining forth in the person of the Lord Jesus, are the noblest objects of the human understanding, and demand all the affections of the soul. Sin and Satan, with the wisdom and spirit of this world, are the most determined enemies of God and his glory in the works of creation and redemption.

Zeal is a deep and ardent concern for the brightest display of God's richest glory in all the works of his hands, and in all the words of his mouth; it is a fervent concern to see God's perfections shine out in the most illustrious manner before heaven, earth, and hell.

The British protestants are dreadfully lukewarm concerning their holy religion; therefore they have need of the most awakening and alarming considerations of good and evil to be proposed to them, to excite them to pursue the good, and flee from the evil and danger of such a detestable temper which now prevails among all ranks and denominations. Nothing can be too alarming; nothing can be too pathetic that we can propose; let me then attempt to lay before you a few thoughts, which may possibly excite some able hand to execute my wishes and design in a more ample manner.

O! Britons and fellow protestants, let me intreat you to take into your very souls the following considerations, to stir you up to zeal for your most holy religion,

MOTIVE

MOTIVE I.

God the Father is zealous for his glorious volume of divine revelation, and will you not imitate the blessed God? He certainly knows the worth of all things; and he values his law and gospel above ten thousand worlds. His Bible lies near his heart; and the propagation of his glorious religion was the highest design hid in God from eternal ages. All the worlds which his hands have made, are for the sake of that salvation revealed in the gospel of Christ.

MOTIVE II.

The Lord Jesus Christ was exceedingly zealous for his father's glory, while he dwelt on earth; and he is equally zealous for the divine glory, and his people's salvation, now he is in heaven. Christ was never lukewarm towards the greatest and noblest objects of his holy soul, and he never will be indifferent about our best interests for one moment to eternity.

MOTIVE III.

The Holy Spirit is infinitely zealous for the glory of God in creation, providence, and redemption: And shall not we imitate the blessed Spirit? who searches all things, even the deep things of God. Doth he not know what are the highest and dearest objects of God's understanding and his heart; and shall not we think as God thinks? Judge as God judges? And act towards every object as he acts? Surely, if we have any spiritual sense of things, any love for what God most dearly loves, or any hatred of that which God most intensely hates, we shall be zealous against Sin, Satan, and Anti-Christ; we shall be zealous for the glorious gospel of the blessed God.

MOTIVE IV.

Angels are most zealous creatures for the glory of God; they fly through unbounded space to execute the divine commands, and proclaim the illustrious perfections of the Father, Son, and Holy Spirit: And shall we not imitate the holy angels? Have we no generous ambition to resemble those
bright

bright and beautiful spirits, who know the dignity and excellence of the best objects, and the weight and worth of the best actions. Their understandings are clear, their wills are full of righteousness, and their passions are all on fire to make their master's glories known to all his people in heaven and earth.

MOTIVE V.

DEVILS are zealous to eclipse, impoverish, and destroy the glory of God! and shall not we be zealous to oppose the machinations of devils! Shall these cursed spirits be more zealous to oppose God's glory than we are to advance it, and make Christ appear illustrious and beautiful in the world! Let it never be said in heaven, see! see! in yonder world, in that island of Great-Britain, my people are lukewarm for their holy religion, whilst the devils are hot as hell to destroy it, and root it up from the face of the earth.

MOTIVE VI.

PAPISTS are zealous for a false and corrupt religion; and shall not we be zealous for one that is sound and true! Shall the papists build mass-houses; open charity-schools; dispense books, pamphlets, and catechisms; and expend all their time, and strength, and parts, and learning, and millions of their money! And shall not we protestants be as zealous to lay out all our powers, and time, and talents of every kind, for the glory of that great God and Saviour, who has loved us from eternity, and bought us with his blood!

MOTIVE VII.

We have been zealous for SIN and unlawful PLEASURE! How many years, months, days, and hours did we spend without one good thought of God, without the least zeal for Christ and his interest! But we were zealous for the indulgence of our vicious appetites! The gratification of our impure passions and lusts! We employed all our time, reason, taste, and strength, with our substance and interests, for guilty pleasure! O! How should we look back with shame, sorrow, and self-revenge, to think how scandalously we

we were befooled by Satan and our lusts ! And shall we now have no zeal for our redeeming God, our best and dearest friend !

Not the rich worlds of minds above,
Can pay the mighty debt of love
I owe to Christ my God :
With pangs which none but he could feel,
He bought my guilty soul from hell ;
Not the first seraph's tongue can tell
The value of his blood.

Dr. WATTS'S Lyrics.

MOTIVE VIII.

WICKED MEN are zealous in the pursuit of honor, profit, and pleasure ; and shall not we be zealous in pursuing the honor of God—the riches of the gospel—and the pleasures of religion ! Have the pleasures of heaven and eternity no force or influence on our souls ! Shall bad men take more pains to go to hell, than we take to pursue the pleasures of immortal glory ! Forbid it, mighty God ! Forbid it for ever.

MOTIVE IX.

THE EXAMPLE of the greatest and best of men in all ages should rouse our souls to holy zeal for our glorious and incomparable religion. We have two singular patterns of zeal in the Old Testament, and God crowned them with peculiar honor : Of Phineas he says, " he shall have the covenant of an everlasting priesthood, because he was zealous for his God. Numb. xxv. 13. And Elijah, who was very jealous, or zealous, for the Lord of Hosts. 1 Kings, xix. 10. had the honor of being carried to heaven in a chariot of fire ; and that fire was an emblem of the heavenly zeal of his heart ! What a shout of applause resounded through the upper world, when that great man's body and soul ascended to the throne and approbation of his God !

What an amazing example of zeal does the great apostle Paul exhibit for near forty years ; and what an heroic declaration does he make, None of these things move me, neither count I my life dear, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus.

MOTIVE

MOTIVE X.

The dreadful evil and danger of **LUKEWARMNESS** should stir us up to the most wise and unbounded zeal for the glory of Christ, and the rational propagation of the Protestant religion! Britons! Countrymen! and Fellow-christians! What will you do, if Christ the mighty God should speak those dreadful words to you from heaven, which he spoke to the Laodicean church near seventeen hundred years ago, "because thou art **LUKEWARM**, I will spew thee out of my mouth." Rev. iii. 16. that is, I will dissolve thy church state; I will reject the Protestant churches of all denominations, and give you to the four winds of heaven; I will throw you back into the arms of the mother of harlots, and leave you to all the abominations of Popery.

CONCLUSION:

Or, a **COMBINATION** of **MOTIVES** to **ZEAL** for the **PROTESTANT RELIGION**.

If there is, therefore, any thing in heaven, or earth, or hell, that can work upon the springs and motions of the human mind, surely we are bound to rise into the most noble exertions of zeal for our holy religion. If there is any thing in the wrath of God and the flames of hell, to alarm our fears—if there is any thing in the boundless goodness of God to excite our hopes—if there is any thing in the grace and love of God to call out our gratitude—if there is any thing in the approbation and distinguishing honors of God to rouse our ambition—if there is any thing in the cold neglect and scorn of God to awaken our dread of shame—if there is any thing in the promises of God to touch our interest—if there is any thing in the smiles of God to produce and cherish our sweetest pleasures—if there is any thing in the public and singular applause of God to excite a boundless admiration and an infinite desire—if there is any thing to touch the tenderest and deepest **SELF-LOVE**, and the most unutterable joy in God; surely, my dear fellow-christians, we are invited, we are assured, we are powerfully and irresistibly constrained to exert the most resolute, daring, and perpetual zeal for the glory and kingdom of Christ.

EVITOM

in

in the world. If there is any thing in the eternal flames of Hell, from which you are redeemed—if there is any thing in the everlasting zeal of God to clear his people of all their guilt, to clothe them with a divine and infinite righteousness, to adorn them with the most beautiful qualities of inward grace—and if there is an unbounded zeal in God to make us completely happy in the steady order and operation of our HIGHEST POWERS, and in the richest enjoyment of the supreme beauty and good: surely we ought to rise into the most sublime and eternal zeal for the glory of God.

HISTORY OF POPERY.

PACKET X.

[Continued from Page 114.]

*Pontifices, Romanos Casares Romæ & Italid, Christum vero
veritatis extraxerunt. Aviditate pecunie imo summis permis-
cent! Deam & Inferos vanilla habent; vicia, virtutes,
bonista, inbonista quassati sibi sectre.—Quæ Ludov. 4.
Imp. in Detrech.*

*The Irruptions of Goths, Vandals, and Huns, into Italy.
Rome divers times taken. The several occasions opening a
way for Papal Encroachments. Another Schism between two
Bishops of Rome at a time.*

THEODOSIUS at his death, not sufficiently warned by Constantine's errors, who weakened the empire, and entailed wars on his posterity, by parting it amongst his issue, followed that unhappy precedent so far, as to divide it again into two bodies, giving to his eldest son Arcadius, the Eastern; to the younger Honorius, the Western parts of that monarchy. The empire of the East kept its head longest above water. The Western, in less than fourscore years confusion, under eleven successive, but still declining emperors, became extinct about the year 475, in Augustulus, who being forced by Odoacer king of the Heruli, to abdicate the government, was the last of all who bore the august title of Roman Emperor, that ever kept his residence in Italy.

A thing

A thing some persons, more curious perhaps and whimsical than wise, have observed, as if there were somewhat ominous in it, that Augustus should establish, and Augustulus (the diminutive of his name) ruin that spacious monarchy. As Constantinople being built by a Constantine the son of an Helena, a Gregory being Patriarch, was also lost eleven hundred years after by a Constantine the son of an Helena, a Gregory being Patriarch. And (we are told) the Turks have a prophecy, that as it was won by a Mahomet, so it shall again be lost by a Mahomet.

The *over-runners* of the West were certain barbarous nations of the North, called Goths, Vandals, Huns, Herules, &c. who in incredible numbers, under divers leaders, but all within a few years space, made themselves masters of Pannonia, Spain, Africa, Italy, and Rome itself; which city, in little more than one hundred years, was three times taken, and long retained the marks of their *fury*; nor has it ever to this day recovered itself, or been any more than a shadow of that once glorious and long flourishing city. But about the year 552. by the valor and conduct of Belisarius and Narces, two of the bravest, but (as to their private fortunes) most unhappy captains that any age can boast of, Rome, and a great part of Italy, was again recovered from savage hands, and brought to the obedience of Justinian, and succeeding emperors of Constantinople, who afterwards governed the same by certain vice-roys or lieutenants, called *Exarchs*, for more than one hundred and fifty years making their chief residence at Ravenna, and appointing subordinate governors in other places of importance, which they honored with the titles of Dukes; and Rome itself (notwithstanding the now pretended *donation* of Constantine) was so far in those days from being ruled by the Pope, that it had one of those Dukes sent thither yearly from Ravenna, and his government was called the Roman *dukedom*, till about the year 730, that Ravenna was taken from the empire by Luitprandus king of the Lombards.

We could not avoid saying thus much of the *civil revolutions* of those times; for without knowing them, we cannot so well perceive the *occasions* administered unto, and *advantages* laid hold on by the *bishops* of Rome, to raise themselves to *grandeur*, and the veneration of the people. It was in this *tempest* the papacy began to be hatched: From the *shipwreck* of the empire they gathered *planks* to patch up that *fabrick*, which since they call *St. Peter's bark*.

Amongst

Amongst the causes preparatory and co-operating towards bringing the intolerable Roman yoke on the necks of the Western nations, we may reckon in those times,

1. The removal of the imperial seat by Constantine, and other subsequent transactions, which we have briefly enumerated, especially the dissolution of the Western empire. For the Greek emperors remaining at Constantinople, and neither themselves, nor so much as their *Exarchs* residing at Rome, it came to pass, that the splendor of the imperial majesty being far removed from the eyes of the Roman people, their bishops shone so much the brighter, and gained a proportionable increase of respect, and elbow-room to extend their power by degrees, and at last to tyrannize at home.

Whilst the emperors subsisted in their glory and power at Rome, how could the *Anti-Christ*, who was there to have his principal seat, be revealed, so as to arrive at the height of his pride and tyranny? But no sooner was he, who then did sit, to use the apostles phrase, *2 Thess. ii. 6-8. taken out of the way, but that wicked, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish, was revealed.* As long as the might and grandeur of the emperors continued, the bishops of Rome were kept in subjection, in spite of all their *deceivable unrighteousness*, and all their attempts to encroach and extend their power: But in proportion, as their power and glory faded, the Popes, by their arts, signs, and lying wonders, grasped first at one thing, and then at another, till the total fall of the empire of the West, which paved the way for their tyrannical usurpations; when, by their amazing legerdemain, they soon rose to their zenith, and *this last beast exercised all the power of the first beast which was before him.*

2. The irruption of the Lombards into Italy, who intending the total subversion of the remaining shadow of the Roman state, and the conquest of that pleasant country, made it their business to destroy the power of the emperor, whom they found the rightful lord of it. Wherefore, no sooner could the emperor offer to curb the pride, and chastise the insolence of any Roman bishops, (who by the opportunities aforesaid frequently renewed their encroachments) but the Lombard was still at hand to support and abet them. On the other side, when the Lombard, out of a desire to gain possession of Rome itself, fell foul on its bishop; the emperor, for fear of losing his dominion, was obliged to protect and assist him, whom otherwise he endeavoured and had

had good reason to chastise. This capricious posture of affairs suited incomparably well with the bishop's interest and designs; whenever he had to do with the Lombard, he failed not of aid from the emperor; and when he had a fullen humour to contend with his master, he was sure the *barbarian* would take his part. By their bandying to and fro he mounts, and between them rivets himself into such authority, that at last, by the assistance of the French (as we shall shew) he brought them both to truckle to himself, as Lord of Italy.

3. That general *deluge of the barbarians* overwhelming Europe as aforesaid, contributed not a little to this business; good reason therefore have our Romanists to magnify *ignorance*, which was then the *mother*, as now the *nurse* of their papacy. For those rough savages falling from regions no less clouded with ignorance than frozen with cold, did at once both get and lose victory; For as they subdued the Romans by their brutish valour, so they in short time were brought to submit to the learning and religion of those they had so conquered. Amongst whom the bishop of Rome might have been no small instrument of their conversion. For in those times of distraction and general desolation, he appeared the most public and illustrious in their eyes, by reason of his residing in that renowned city; of which, before their marching over the Danube and the Rhine, they could not but have heard their forefathers relate many prodigious stories. How easy was it then for a crafty bishop of that see, to insinuate into them, and put what he pleased into the creed of those, who newly came from worshipping Gods, little better than the *garlick and onions*, which Egypt was wont to adore? Their silly souls taken up in devout amazements at a discovery of the true God, had neither leisure nor abilities to observe those obtruded sopperies, which they greedily drank in together with the true religion. Nor is this so strange, if we consider, that their ignorance of the Roman and the other languages, in which the scriptures were then to be read, rendered them incapable of consulting the only *rule of faith, worship and obedience*: So that they were in a manner obliged to take christianity upon trust, and at second hand, from those who had already fallen from their first zeal, works, and love, and in several things declined from their first faith; having adulterated the purity and simplicity of the Christian worship, with many Pagan or Jewish rites, and suffered true piety to degenerate into manifold silly and ridiculous superstitions. And therefore if he that first told

told them of an Omnipotent God, and a Crucified Saviour, would (to advance his own honor, and create a greater reverence of himself in their minds) tell them also of a St. Peter enjoying such and such privileges, which were now devolved to him as his successor, 'tis no wonder if they believed the one as well as the other.

4. Among the many circumstances which seemed to concur to advance the boundless pretensions of the Roman pontiff, none served his cause more, than the many appeals, real or feigned, which are said to have been made to him from all parts. Thus, when Achanasius, or others, escaped from the cruelty of the Arian butchers to Rome, (where they seem the unanimously to have kept that great article of the Christian Faith, the co-essentiality of the Son with the Father) though it was only for shelter from the bloody hands of those murderers; they are said to have appealed to the bishop of Rome. When the broachers or spreaders of heresies, of which there were a great many, both in the East and in the South, in those unhappy days, were condemned at home, they would cross the seas to find support, or, as some say, to have their cause reheard at Rome: This was called *appealing* to the Pope, who greedily received them, thereby to raise his authority. Yes, when any of the inferior clergy were excommunicated by their own bishops, if they went to Rome, the pontiff would often receive them, and admit them to his communion; thereby claiming a power over other bishops, and a right to repeal their sentences by his own authority: Or, if the Pope's advice was asked, in any matters of moment, either by bishops or others; or if he was desired to mediate between parties at variance; these and the like, they pretend to tell us, were appeals to him, as a superior or judge. The world mean-while not observing, how that those aspiring prelates, by little and little, made their advices stand for law, interpreted all requests as appeals, turned their mediations into commissions, acts of benevolence to the distressed and persecuted into acts of authority, schismatical admissions of the excommunicated into absolutions; and being only chosen arbitrators, assumed to themselves to be *supreme judges*. Yes, such an art have these men, by all means, to aggrandize their Pope, that if he wrote to any bishop, exhorting him as a brother, as when he sent to Cyril of Alexandria to proceed against Nestorius; or to ask a favor for any person who used interest with him for it, and the like; all these move pass for authoritative commands. Yet when they presumed too far

to pass their bounds, they frequently met with repulses and checks, which we should now more plainly discover, had the writers of those, or succeeding times, been as careful and honest to record unto posterity the oppositions of the one part, as the attempts of the other. However, there want not several instances; some of which we shall mention in a very brief survey of the affairs of the church, in and about the *fourth* and *fifth* centuries, which make this unquestionable. As,

1. Soon after the death of Constantine II. a zealous advocate for the Nicene faith, and eldest son of the first emperor of that name, his brother Constantius an Arian, having procured the deposition of the great Athanasius, that resolute, constant, and successful opposer of Arianism, and gotten another thrust into the see of Alexandria, the good man providentially escaping the fury of his enemies, embarked secretly for Rome, to live securely under the protection of the emperor Constant, who was orthodox, and very favourably received him. The Eastern bishops who had deposed him hearing this, and protesting they were not Arians, sent to Julius then bishop of Rome, near the middle of the fourth century, desiring him to judge of their cause against Athanasius, as an umpire between them. But Julius, a *true Pope*, not satisfied with being an arbitrator, would needs impose himself as a judge; and calling together a number of neighbouring bishops, undertook the cause of Athanasius, and of Paul of Constantinople, and other bishops likewise exiled, declaring them all innocent; and by the pretended good-will of Constantine, restored them to their churches. This was not all; he writ letters to the bishops of the East, rebuking them for their rash proceedings, &c. which when they received, surprised at his arrogance, and assembling themselves at Antioch, they writ to him, saith Sozomen, letters full of scorn, insult, and threatening, telling him roundly, "that it belonged not to him to over-rule them about those whom they would expel out of the church:—that they were not inferior to the Roman church,—yea that they even excelled them in virtue." These galling letters received, Julius replied, but with more softness and respect than formerly; pleading however, an ecclesiastical canon against them, to which the Eastern gentlemen would not so much as vouchsafe an answer. Socrat. lib. 2. cap. 13.

2. When Celestius the Pelagian was condemned in Africa, he resorted to Pope Zozimus, who not only received him

him kindly, but defended his cause for some time against the African churches. However, upon better information, his infallibility changed his mind; and for this reason, or despairing of being able to restore him, forsook him. But the African bishops, to prevent such appeals for the future, did in the council of Milevis in Numidia, *anno* 415, among many other excellent canons, add this, "that if the inferior clergy had ought to complain of their own bishops, they should bring their cause before the neighbouring bishops; or from them to the councils of Africa, as it was often decreed about bishops: But whosoever will appeal beyond the sea, (that is, most certainly to Rome, as well as other places which were transmarine to them) let him not be received to the communion by any in Africa." This is the more considerable, because some of the most eminent men upon earth were members of this famous council, as Augustus bishop of Carthage, and the ever renowned Augustine bishop of Hippo, the great defender of the Grace of God against Pelagius, &c. See the acts of that memorable council.

3. In the year 417, two hundred twenty-seven bishops being assembled at the 6th council of Carthage, and Zozimus first, and afterwards his successors, Boniface and Celestine, bishops of Rome, by their deputies there, claiming a right of appeal and jurisdiction, alleging for the same a canon of the council of Nice: The fathers sent to Constantinople, Alexandria, and Antioch, for the acts of that council to be brought up; and no such canon was to be found: (I believe they had learned before, to lie stoutly, and without scruple, upon to such his ambitious pretensions) they confirmed the aforesaid canon, "that none should appeal beyond sea, (that is, as Balsamon well explains it, to Rome) and if any did, he should not be received into communion." Tom. 1. Conc. p. 299, and 300. They may induce at present, and therefore we shall increase the number with two or three more stories of their power in the fifth age.

1. *Anno* 420. A grand brangle arose between Eulalius and Boniface the first, both elected at once bishops of Rome; which proceeded so far, that, to keep the peace, Honorius the emperor was forced to banish them both the city. But having summoned them both before himself, which summons they submissively obeyed, after six months vacancy, or rather *superstition* of that see, Boniface by interest of good friends was recalled, and alone made bishop. Let the Romanists tell us, which of the two in that interval was *head* of the

church; or if so long *headless*, or *double-crested*, whether they have not here lost one link of their boasted chain of succession?

2. The next Roman bishop, save three, was Hilary I. who (as the same Platina writes) decreed, "that no bishop of Rome should for the future choose his successor." If they did not before, his law was impertinent; if they did, tell us how your church observes the antient rites and traditions. The truth is, it is certain no bishop of Rome ever pretended to any such power at this time, nor for ought I can find, ever since the present Pope.

Ann. 1596. The Pope, Gregory XIII. bishop of Rome, abdicating his office, says Plinius. Being seduced by one *Antychian* heretic, he was thoroughly alienated from the true religion, and the clergy, that they should hold any communion with him; and for such he was struck dead. He was a man of a very low stature, and very thin (like a stick), and was eating of the same food as the natives of the East will eat. He was a very old man, and had the infirmities of age.

FOR THE TESTIMONY OF THE TRUTH.

A. D. 1596.

The first of these was a man of a most excellent, great, and noble mind, and a most virtuous heart. He was born in the year 1596, at the city of London, in the parish of St. Martin in the Vintry. He was early called to the ministry, and was ordained in the year 1611. He was a most diligent and successful labourer in the West of England, and was a most zealous, patient, sufferer, and a most faithful advocate for the cause of truth. Though he was pastor of a large congregation, he was yet preaching in all sorts of places of worship, as *Providence* gave him opportunity; sometimes in churches and meetings, and sometimes in market-places and in the fields. In the three storms of persecution, in the reign of K. Charles the first, he had grace given him to take joyfully the spoiling of his goods, and the honor to be four times sent to prison for preaching the gospel; thrice in newgate in *Bristol*, and once in Gloucester castle; and must have



From an Original Painting in the Possession of D. Gifford.



have been there many times more, if Providence had not intervened, by favoring his escape in a peculiar manner, and giving him favor in the eyes of some of the magistrates of the city of *Bristol*, who could not approve of hurting so innocent and holy a man, whose very presence struck an awe into the beholders. He gave up *all* for Christ, and God wonderfully provided for him; so that neither himself, nor his wife and numerous family of seven children, were ever in want. Thus did this faithful servant of Jesus Christ, by grace, persevere in the ways of righteousness; being, in life and death, a remarkable instance of God's faithfulness to his promise, (*Isaiab xlii. 4. Even to your OLD AGE I am He, and even to HOAR HAIRS will I CARRY you: I have MADE, and I will BEAR, even I will CARRY and will DELIVER you*): On the very day he was eighty years of age, he was gathered, as a shock of corn, fit for the sickle, into the heavenly garner above.

For a more full and particular account of this excellent Man, we must refer our Readers to the following volumes of the Rev. Mr. Middleton's *Biographia Evangelica*, now in the press.

For the PROTESTANT MAGAZINE.

DEVOTION to CHRIST, or GOD, the ETERNAL SON.

I Adore thee, O ever Blessed God! the Redeemer! Thou art possessor of eternal power, and unbounded goodness and love. Thou art the living effulgence, the bright emanation of God the Father; the pure immortal beam from God who is the source of light, in whom is no darkness at all!

Thou art the co-eternal and uncreated beam of the self-existent glory of God. Thou dost necessarily flow without any voluntary cause from, and in the eternal Godhead.

In thee, O Son of God! O God the Son! dwells all the fulness of the Godhead bodily. Thou art the image of the invisible God, the brightness of thy Father's glory, and the express image of his person.

In the absence of worlds of matter and spirit, thou didst eternally exist; and the volitions of thy will gave existence to all matter and spirit at the first creation.

Matter was without form, it had no beauty, order, or perfection: it was void of all furniture, riches, and ornament; but thine understanding, taste, and volition, gave being to the visible empire of God!

Thine hand sketched out the vast expanse of the heavens, and gave existence to all the thousands of worlds of light!

Thou, the eternal and omnipresent God, didst create time and space, which are only portions taken out of the unbounded oceans of immensity and eternity.

And thy volitions gave being to all those vast bodies which exist in the immeasurable space. The same volitions gave motion and velocity to those worlds or immense masses of matter, that have been flying with amazing rapidity for almost six thousand years.

A single act of thy will gave existence to this earthly globe, with all its vast oceans of water. Thy volition gave being to every particle of dust, and every drop of water.

Thy will created the vast mass of air which surrounds our earth, and which weighs so many millions of tons.

Thy power raised all the vast mountains and hills; and the same will of Christ supports the ponderous load.

Thy will gave existence to the springs, brooks, rivers, and seas; and all their motions, virtues, and tides, are the effect of thine incessant agency in every drop of the watery world.

The groves and the meadows, the winds and rains, the thunders and the lightnings, are all the production of thine omnipresent will, every where active, in all parts of the world, at once, and every where, at all times, and for ever, the same.

The seraphic powers of heaven, with all their hosts and astonishing qualities and beauties, owe their existence and happiness intirely to thee. Their boundless bliss and high perfections spring from thee.

Their glorious spirits are lost in unbounded admiration at thy superior grandeur, beauty, and loveliness: they look off from themselves to admire thee.

These innumerable legions of immortal angels fly through all the boundless expanse, to execute thy commands, thy vengeance, or thy love.

They scorn, disdain, oppose, and drive before them all the millions of devils that rove and roar throughout the habitable world; and they protect thy people every moment, by night and by day.

In the beginning of time, and before time had a birth, before the vast expanse of space was erected, before the starry worlds were formed, before the lofty mountains reared their heads, before the mighty giant the sun began to run his race, before he had any existence, before his fires darted out, or his rapid flight through the vast expanse commenced, thou, O Lord Jesus, wast with God ! thou wast God, in all thine original glory, and didst rejoice in thy Father's bosom, and delight in his infinite perfections, and in thine own equal dignity, beauty, and lovely perfections, together with thy beautiful and glorious spirit.

Thou didst create man and his partner, in all their original glory of understanding, will, taste, and affections.

Thou hadst a perfect knowledge of beauty in thyself, and in thy works. Thou hadst infinite powers to receive pleasures from the beauties of thy own Godhead, and the beauties of the person of thy father and thy spirit.

The idea of beauty dwelt eternally in thine understanding, and according to that idea thou didst create worlds.

The bodies and souls of our first parents rose up in thy vast and mighty mind : their bodies were formed out of the dust of thine earth by thy exquisite art, understanding, and taste : and their curious souls, with all their powers and taste for beauty, and self-love, were created by thy breath.

When man was seduced, O Lord Jesus ! thou didst pity, and lovingly interpose to recover him from utter ruin.

When man was a credulous fool to the devil, and an infidel to God ; when he despised his own soul, despised his own perfections, beauties, situation, and happiness ; despised God and all his dignity and glory ; despised all his posterity ; cursed and murdered all his children ; departed from the original laws of nature, grounded on the nature and will of God, and on the nature, power, constitution, and immortality of man, and by that bold, daring, and insolent offence, fell from his blissful state of innocence, and provoked Omnipotence to wrath by his guilt. Thou, O ! blessed Redeemer ! didst interpose between rebel man, and the injured dominion, majesty, holiness, and justice of God. Thou didst engage to obey the law which man had broken, and to bear the curse which he had deserved ; to pay the price of blood to a dreadful conqueror ; to offer a sacrifice of the great soul of God to injured Majesty ; and to bear the punishment of divine justice to make satisfaction.

(To be continued.)

AN

A N T H Y M N

*Neither is there salvation in any other but Jesus, for there
is none other name under heaven given among men, whereby
we must be saved. Acts iv. 12.*

SIN, O! How hateful must it be
To a pure and holy God;
When nought could us poor sinners free,
But his dear son's own flesh and blood,

Stern justice shew'd her pure demands,
And shew'd all their demands as broke;
With vengeance lifted up her hands,
Ready to strike the fatal stroke.

She rear'd around, her flaming sword,
And awful vengeance fill'd her eyes;
But Jesus stopp'd her by his word,
That he would be the sacrifice.

Jesus, he lay'd the avenging hand,
And bore each vengeance in our stead;
Justice could make no more demand,
But own'd the debt was fully paid.

Let *Papists* trust in *Mary's* name,
Or in their various saints make boast;
Jesus alone, I'll make my claim,
For he alone can save the lost.

E'en the pure virgin they address;
Can any prove her free from sin?
She needed Jesus' righteousness,
And Jesus' blood to make her clean.

Not purest *Seraph's*, far above,
Could they for mortals bleed and die;
Their merits, cou'd not sin remove,
Nor the least change the crimson dye.

JESUS alone, the pure lamb slain,
From whose dear side the blood did flow ;
That blood can only cleanse the stain,
And make our sins as white as snow.

Goodman's-Feilds,

E. BURFORD.

A N T H E M

PSALM LXXII. 19. — *Blessed be his glorious name for ever, —*

DEAR JESUS to thee we lift up our voice,
Do thou set us free in thee to rejoice;
O, let each believer thy praises proclaim,
In blessing for ever thy glorious name.

'Tis he that now lives all grace to impart;
'Tis Jesus that gives new life to the heart;
'Tis his to deliver, restore, and reclaim,
And bless'd be for ever his glorious name.

'Tis Jesus who seeks the perishing soul;
'Tis Jesus who speaks and strengthens the whole;
'Tis he that recover'd the wither'd and lame;
And bless'd be for ever his glorious name.

'Tis Jesus that guides his saints by the way;
'Tis he prepares and provides for the day;
Then let each believer acknowledge the same,
In blessing for ever his glorious name.

'Tis Jesus defends the whole of his flock;
'Tis Jesus that stands more firm than a rock;
For whom he was ever, he's always the same;
And bless'd be for ever his glorious name.

Thus while we are here and long for the sky;
And when we appear with Jesus on high,
We'll sing of his love in a rapt'rous flame,
And there bless for ever his glorious name.

M.

AN

2 CORINTH. iv. 9.—*Cast down, but not destroyed.*

NOW in thy praise, my God, my king,
Be all my pow'r employ'd;
While of this precious truth I sing—
Cast down, but not destroy'd.

Oh the vain world's all I see,
My soul have sore annoy'd;
And yet I live this truth to tell—
Cast down, but not destroy'd.
This world and my deceitful heart,
Have oft my steps annoy'd;
Yet in these words I have a part—
Cast down, but not destroy'd.
When persecution's cruel sword,
Against me is employ'd;
Thou then I know how true this word,
Cast down, but not destroy'd.
That for our life's temptation's sake,
Safely I've been annoy'd;
And this hath been made good to me,
Cast down, but not destroy'd.
In all the path thro' which I've past,
What mercies I've enjoy'd;
And this shall be the song of praise,
Cast down, but not destroy'd.
I shall not in my heart be mov'd,
And there my God adore;
Destroy'd shall be my sin and fear,
And I cast down no more.



THE GREAT BRITISH MUSEUM



Dr. Hus
THE BURNING OF JOHN HUS

THE
PROTESTANT MAGAZINE,

For JULY, 1782.

A BRIEF ACCOUNT OF

JOHN HUSS.

JOHN HUSS, the Bohemian Reformer, was born near Prague, in Bohemia, about the year 1376, at a village called Hussitz, from which village he had his name.

He was educated in the university of Prague, where he soon became distinguished for his very extraordinary piety. A young Bohemian nobleman, having visited Oxford, became acquainted with the writings of Wickliffe, and at his return to Prague, presented them to his friend Huss; from this time he became a zealous reformer of the abuses in the church. At this the Pope and Clergy were greatly enraged, and Huss was for a time banished the city of Prague, but shortly recalled, the emperor being convinced that he had been guilty of no crime deserving of such a punishment. But the emperor, desirous to purge his territories from the suspicion of being infected with heresy, would have Huss appear before the council assembled at Constance, and in order thereto, granted him safe conduct, in the following words.

B b

"Sigit.

" Sigismund by the grace of God King of the Romans, of Hungary and Denmark, Croatia, &c. To all princes as well ecclesiastical as secular, dukes, marquisses and earls, barons, captains, burgo-masters, judges and governors, officers of towns, boroughs and villages, and in general to all the subjects of our empire, to whom these presents shall come, grace and goodness. We charge and command you all, that you have respect unto John Hufs, who is departed out of Bohemia, to come unto the general council, which is shortly to be held at the town of Constance, which said John Hufs, we have received under our protection and into the safeguard of the whole empire; desiring that you would cheerfully receive him, when he shall come towards you, and that you treat him friendly, and shew him in all things favor and good will, for the expedition, ease, and safety of his journey as well by land as by water. Further ordaining, that he and all his company with their carriages and necessities shall pass through all ports, bridges, lands, liberties, towns, &c. without paying any custom, toll, tribute, &c. We will also that you suffer him to pass, rest, tarry, and sojourn at liberty, without doing him any manner of hindrance, trouble, or molestation; and that if need require, you provide a faithful company to conduct him, for the honor and reverence which you owe to our Imperial Majesty. Given at Spire the 18th of October, in the year of our Lord 1414."

Thus provided, in October 1414, he set out for Constance, where he arrived Nov. 3. He was accompanied by two Bohemian noblemen, and passed through Germany in a kind of triumph. Whatever town of consequence he passed through, he had the following paper posted up in some public part of it, " John Hufs, B. D. is now upon his journey to Constance, there to defend his faith; which by God's help, he will defend to death. Willing therefore, to satisfy every man, who hath ought to object against him, he published in Bohemia, and now doth publish in this noble and imperial city, his said intention. Whoever therefore, hath any error or heresy, to lay to the charge of the said John Hufs, be it known unto him, that the said John Hufs, is ready to answer the same at the approaching council."

Immediately after his arrival at Constance, his friend, the Baron de Clum notified it to the Pope; whom he informed at the same time, that Hufs had obtained the emperor's safe conduct,

conduct, to which he begged his holiness would add his own. "If he had killed my brother (answered the Pope) he should have it." But the council soon convinced John Huss, that it was a tenet of the church of Rome, "that no faith is to be kept with heretics." He was shut up in a loathsome prison for some time, and at length being condemned by the council, he was brought to the place of execution, July 6, 1415, and being adorned with a large paper cap, on which various and horrid forms of devils were painted, he was tied to the stake with wet cords, and fastened with a chain round his body. As the executioners were beginning to pile the faggots around him, a voice from the crowd was heard, "turn him from the East; turn him from the East." It seemed like a voice from heaven. They who conducted the execution, gave immediate orders to have him turned to the West.

Before fire was brought, the Duke of Bavaria rode up, and exhorted him once more to retract his errors. But he still continued firm. "I have no errors, said he, to retract; I endeavoured to preach Christ with apostolic plainness; and I am now prepared to seal my doctrine with my blood."

The flames were now applied to the faggots; he recommended himself into the hands of his God and Father, and sang an hymn with a most audible voice, till the wind drove the flame and smoke into his face, and rendered him unable to sing any longer *the Lord's song in a strange land*. When, like the prophet Elijah, he was carried in a *chariot of fire*, to join the company of them that had "*gotten the victory over THE BEAST, and over his image, and over his MARK, and over the number OF HIS NAME, and who stand on the sea of glass, having the harps of God, and they sing the song of Moses, the servant of God, and the song of the lamb, saying, great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou king of saints*" Rev. xv. 2, 3.

For a more full and particular account of the life of this holy and great man, we desire to refer our readers to Middleton's *Biographia Evangelica*, vol. 1. p. 29,—47; and where they will also find a most excellent print of him,

For the PROTESTANT MAGAZINE.

On the EDUCATION of CHILDREN in
Protestant CHARITY SCHOOLS.

IN order to treat on this subject with clearness and distinction, so as to be easily understood and approved, we will consider the following heads.

- I. The nature of Education.
- II. The necessity of Education.
- III. The usefulness of Education, and its happy consequences.
- IV. The terrible consequences of neglecting the Education of children.
- V. Apply this subject to the children of the poor.

I. *The nature of Education.*

Education consists in furnishing the understanding with knowledge, in regulating the will and affections by wise precepts, and in guiding the conduct by maxims of prudence. Or, in other words, Education consists in cherishing right sentiments, right dispositions, and right conduct.

The great end and design of Education is to give poor fallen creatures some relief, under the ruins of our apostacy from GOD, by instructing the mind in the knowledge of the great essentials of our duty and happiness. And we ought to set ourselves to this work with as much diligence and prudence, as if it were in our power to recover mankind intirely from sin, guilt, misery, and death; and at the same time to depend on the grace and blessing of Christ, as though we had used no means at all. This, this, is the true method of conducting the education of youth.

The proper OBJECTS of Education, are the understanding, the conscience, the will, the memory, the passions, and the manners. The grand SUBJECTS of Education, are the fundamental articles of the christian religion: and the arts of reading, writing, and accounts, with other furniture to qualify a youth for his proper employment in life, should be all made subservient to the gospel of Christ.

The grand essentials of religion are these:—The existence of GOD—the immortality of the soul—the divine inspiration of the scriptures—the divinity of Christ and the Holy Spirit—the original state of man—his ruin by rebellion against GOD—the righteousness and satisfaction of Christ—the work of regeneration on the heart—the

—the necessity of personal holiness in all its branches towards GOD and man—the death of the body—the resurrection of the dead and the last judgement—the eternity of Heaven and Hell.

These are the grand principles which ought to be taught in all schools, from the highest rank, to the meanest place of education in the kingdom.

2. *The Necessity of Education.*

This appears from the horrid state of the human mind, and from the terrible condition of the pagan nations.

The human soul is certainly in a state of darkness, guilt, and corruption. The understanding is involved in ignorance, the will is weak and wicked, the passions are turbulent and rebellious, the appetites are furious and mad; the whole soul is in ruins. GOD is unknown, Christ is despised, immortality is forgot; men are wolves to each other; strangers to their duty; embittered by hatred, anger, and malice; polluted with lust, and poisoned with corrupt selfishness; mad against GOD, and murderers of each other. Look through the city of London, see! see! children of both sexes trained up in lust and intemperance, injustice, and robbery, and ruined in the very bud of human life*.

3. *The Usefulness and Excellence of a good Education.*

I mean a truly religious education. By this means the understanding is instructed in the knowledge of GOD, impressed with a fear of his presence and majesty, put in the way of motives to love and obey him: encouraged to trust in his promises and providence, and furnished with materials for all the branches of our duty to him.

* A worthy friend told me but a few days ago, that the night before, in coming only from Charing Cross to the end of Fleet Street, he counted no less than 114 prostitutes, and some of them little girls, about fourteen or fifteen years of age. And this has been confirmed to me by other witnesses.

Another friend informed me yesterday; that the officers of a parish at the west end of the town, about a fortnight ago, resolved to go different ways to clear the Streets of the bad women; they brought a great number to the Watch-house, and with astonishment and grief you will read it; amongst the number there were found TEN GIRLS under FOURTEEN YEARS of AGE!

By this means the soul is instructed in the knowledge of Christ, the eternal son of GOD, and the only saviour of sinners, whom to know is life eternal. Faith in him comes by hearing the truths of the gospel concerning him. Souls are drawn to love him as their redeemer: to be conformed to his image, obedient to his laws, dependent on his intercession, and happy in his love.

By a sound and rational education, children are taught humility and meekness, that is, to think lowly of themselves, and to bridle and calm their angry passions: the greatest part of our youth at the public great schools, are indulged in all the pride and rash anger of devils: if there are beings that resemble infernals more than the rest of mankind, they are our youth in the higher ranks of life at our public schools; every vice, every species of wickedness, prevails amongst them; every thing contrary to GOD's very nature, attributes, actions, laws, and gospel, is cherished, practised, and exerted, in its full rage of madness, without controul. A truly religious education is the very reverse of all our public methods of training up the youth of this kingdom.

By a wise education, youth are taught public spirit, and the love of their country; they are inspired with an ardent love to all mankind, to esteem their fellow creatures as immortal, and of eternal worth; to bear a good will to them as fit to receive good and be made happy, and to delight in the exercise of tender mercy, generous forgiveness, and to abound in a wise and constant beneficence. These virtues are never heard of in most schools, and the consequences are felt in the horrid appearances of vile *effeminacy*, and the most corrupt and detestable *selfishness*!

By a good education, our youth are taught *sincerity* of heart, or *integrity* of mind, and punctuality in all the duties of moral, commercial, and social justice; to scorn the baseness of doing wrong to the meanest fellow being; to be tender of the lives and interests of the poorest of the people; to persevere in doing good for evil; and conquer our enemies by mercy and sweetness of temper; to be frugal in our expences, in order to do the more good to serious christians of all denominations; and to be like the good *Samaritan* to all the world, as far as our power and influence can extend; to live in the daily hopes and prospects of doing more good on earth while we live, and of living after death in the kingdom of benevolence with GOD. These! these! are some of

of the glorious advantages of a truly liberal and good education!*

4. *The terrible Consequences of a Neglect of good Education.*

If this city of London, and the kingdom of Great Britain, shall go on to neglect a *good*, and to promote a corrupt and bad education, the consequence will be **UNIVERSAL RUIN** in Church and State; all ranks and orders of men will become more and more ungodly, debauched, and profligate; GOD's name and day will be more set at open defiance; the Son of GOD and his Gospel will be more and more insulted and despised; the sons and daughters of the rich will rush into universal uncleanness; and lust, in all its odious and horrible forms, will appear in our public places of pleasure; whilst the children of the poor will appear like beasts in our streets. No lives, liberties, chastity, or property will be safe; houses will be broke open all over the city; chastity will be violated; lives will be sacrificed to all the rage of lawless passions; the city will be a shambles, and a field of blood!

But these consequences, though awful, are nothing to that tremendous wrath of the son of GOD, which such a negligence will draw down on this city, if the Magistrates, Ministers, and Laws, continue to lie fast asleep! The wrath of Christ is the ardent and active affection of his divine will, to do that which his intense hatred of sin, his holy justice to the sinner, and his reason and wisdom as the supreme judge, injured and affronted, requires to be done. The careless and wicked inhabitants of London will find this to be true; they must feel that he has ardent love to himself; a zeal for his own glorious character; a zeal full of keen indignation against his enemies; a zeal for the honour of his divine Father; a zeal for his mourning people, who sigh and cry for the dreadful crimes of the present day: and this zeal in Christ will rouse his wrath, and assert his character, as the injured judge of the whole world.

And this wrath of Christ will pursue all wicked Magistrates, all bad Ministers, Masters, and Parents, into eternity: and there they shall have space enough to consider the consequences of suffering the youth of both sexes to run headlong into damnation in vast multitudes, without any faithful warning, or any legal and rational friendly restraint.

* The great Mr. Locke, goes so far as to assert, that nine parts in ten of mankind, are just what they are made by education, good or bad.

§. *Apply this subject to the Children of the Poor, and to all generous Friends to good Charity Schools, through London and the Country.*

My dear and honoured Friends and Countrymen,

You see thousands of the children of the poor perishing in ignorance and wickedness: How many children have been made orphans, and beggars in rags, by this long, this bloody and most ruinous war? How many poor wretches are deserted by their savage and cruel parents? And how many are trained in thieving and wickedness, as soon as they can speak?

And notwithstanding the amazing provision made for the children of the poor by the Foundling Hospital, the Asylum, and numerous charity schools, yet it is a fact, at this very moment, that there are thousands of children for whom no manner of provision is made. This, my worthy friends who support the new charity school in Ratcliffe Highway, have found to be fact; they have already received in *sixty-seven* boys and girls, and have continual applications to admit more, whose parents are in most miserable poverty. Let us then, my dear fellow Protestants, do all we can to set up more schools for these poor children. One is beginning near Aldersgate-street. Another is begun by a worthy man in *Spitalfields*. Let us join with him, and help that father to the poor. Let us set up another in the *Borough of Southwark*; and let us have one in *Westminster*, amongst swarms of wretched poor people. And as we have good friends near the vast parish of *St. Giles's in the Fields*, and *Oxford Road*, we have cheerful expectation that they will help us to establish one there. Let us be all united as one man. Let no party spirit or bigotry damp our ZEAL. Let us act on the pure generous principles of the Christian Religion. Let us not refuse any children that may be offered to us; and let our first care be to train them up in the first grand principles of religion, comprized in three words, RUIN—REDEMPTION—REGENERATION. Let us chuse out honest serious men and women to teach in these schools. Let us frequently examine into the proficiency of the children in their reading, religion, and morals. Let us make this glorious design known in London and the country. Let us draw as many generous friends as we possibly can, to join with us in this blessed cause; and may thousands yet unborn have reason to bless GOD to all eternity on our account. The
expence

expence to each subscriber is so small, that I am almost ashamed to mention the sum. Permit me to observe for our encouragement, that our friends at Ratcliffe and Wapping have begun but one year; their subscriptions are scarcely more than three-pence, or five pence a week. Their number was one hundred and sixty-nine; the sum they have collected, amounted to 104*l*. they had near 20*l*. additional subscriptions at their annual dinner, last week; and they propose increasing the children to one hundred; to give the master forty guineas per annum for sixty-five boys, and twenty guineas to the mistress for thirty-five girls; to pay the rent of a convenient house for the whole school; and whatever surplus they have, they will help us to support other schools on the same plan in several parts of the town.

Let their noble example rouse and animate us to do our utmost for the perishing poor; and let us live in the comfortable hopes of meeting thousands of these children in the presence of GOD in Heaven, where we shall congratulate each other with love and joy, through a boundless and blessed eternity!

July 24, 1782.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IF the inclosed letter, be esteemed worthy a place in your useful and valuable Magazine, the insertion of it will confer a favor on

Gentlemen,

Your Humble Servant,

R. Q.

Dear Sir,

YOU ask "How the christian, who is under sorrow and dejection of mind, shall be able to rejoice in the "Lord." The question is a very material one, and I shall endeavour to answer it, though briefly, yet with all the clearness I possibly can.

1. In the first place, let it be remembered, that we are not able to do any thing without God's assistance; that we

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can neither rejoice in God nor perform any duty, in the manner we ought, unless God be pleased to give us power and ability to do it. All our sufficiency is of God, every good gift comes down from him. Especially to rejoice in him is always reckoned a grace of his spirit; *the fruit of the spirit*, says St. Paul, *is love, joy, peace, &c.*

2. Therefore to rejoice in God, it is the christians duty earnestly to pray to him, that he would be pleased to bestow this grace of his spirit upon him; that he would dispel the natural darkness of his soul; enlighten his mind with due apprehension of every saving truth, enable him to make application of them to himself, and give him peace and comfort in believing.

3. But supposing this, supposing the christian places an entire dependance upon divine grace, and is earnest in prayer to God, for the cheering influences of his spirit, it will be further requisite for him to endeavour to get clear ideas of the nature and extent of the gospel salvation; for want of this, many christians go on in their christian course in mourning and dejection, instead of that alacrity and cheerful acquiescence in the divine promises, which it becomes the children of God to be possessed of. Such therefore, should learn to understand, that the salvation, which is tendered to sinners in the gospel, is **FREE** and **FULL**.

It is **FREE**, there is nothing required of the sinner to be done by him, in order to qualify him or to make him fit to begin to partake of this salvation. There is nothing, I say, for the sinner to do in order to acquire a title to christ and his salvation. Let what I am now saying be rightly understood; suppose the vilest sinner awakened to a sense of his guilt, that he is brought to perceive what a vile offender he has been, what he has done, and what he has deserved; and is truly anxious and desirous of being delivered from the miserable condition that he finds himself in. And this supposition, by the way, is absolutely necessary, for without such conviction, no man will ever be able, seriously to think of a Redeemer, so far from being able to believe in him. But supposing a man thus convinced, he has nothing, not the least or smallest matter to do, before he may become interested in the salvation of Christ; he has nothing to do, but to give himself up to Christ Jesus, to trust himself wholly to his hand, that by him he may be compleatly delivered. Such surrender of himself into the hands of Christ, instantly restores him to the divine favor, and places him among the children

children of God. How does our Lord and the Apostles represent the case? *Come unto me*, says our Lord, *all ye that labour and are heavy laden, and I will give you rest*. He does not bid such as are heavy laden with the burden of their sins; first to perform some good works, or to cleanse their hearts, or to throw off the load of their sins; but to come to him immediately and directly. *Come unto me, and I will give ye rest*: Come unto me without delay, without staying to attempt to make the least reformation, or the least preparation of yourselves, and in me you shall find what you want; I will relieve you, heal you, and comfort you. What was required of the first christian converts at Jerusalem, before they were admitted into the family of God? Nothing, though they had a hand in the death of our Lord, but an acknowledgment of their guilt, and a hearty profession of faith in him. So far from any duties being first required of them, in order to put them into a proper condition, to qualify them for salvation by him, they were instantly, before they returned to their houses, baptized and received into God's family, and entitled to all the privileges belonging to it. They came *condemned sinners*, and they returned *justified saints*. Or what was required of the awakened jailor at Philippi, when he fell down before St. Paul, and cried out, *what shall I do to be saved?* We do not hear of the least duty being first required of him, before he was admitted to the privileges of the gospel: The answer was, *believe, and thou shalt be saved*. Thus free and unconditional is the salvation of the gospel.

And it is equally FULL and complete, extending to all our wants and necessities. In Christ is provided every thing, that we can possibly stand in need of. All necessary gifts and graces are lodged in his hands, to be bestowed upon every one that comes to him. The vilest rebel against God, may from thence be furnished with every thing he wants, to reinstate him in the divine favor, and restore him to the divine image. Let his guilt be ever so great, or his heart ever so foul and corrupt, in Christ there is grace sufficient to remove the one, and to cleanse the other. The want of thoroughly understanding, and truly believing those two essential points, the *freeness* and *fulness* of the gospel salvation, frequently embarrasses the christian, and is the cause of much needless disturbances and uneasiness. If he would *rejoice in the Lord*, let him well understand the goodness of the Lord, and truly believe it. For the more he knows it
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the more will he value it, the more he will love it, and consequently *rejoice* in it the more.

4. But fourthly, let the christian, being by faith engrafted in Christ, and understanding what great things he has done for him, and what he will be to him, take care to avoid all such indulgencies and practices, as will grieve the spirit of God, and lead to extinguish his joy. Let him walk closely with God, faithfully and uprightly, not defiling his garments with the sinful pollutions of this world, nor tasting too deeply of sensual pleasures. Let him be cautious and wary in the whole of his conduct, *abstaining from all appearance of evil*, and watchful against all the subtle designs of Satan, against the delusions of this world, and against the secret treachery of his own heart. Let him disburthen his mind of all unnecessary care, and *having food and raiment, let him learn to be therewith content*. Worldly cares and worldly pleasures act in direct opposition to the spirit of God. *They that would be rich, or abound with this world's good, fall into a snare, and pierce themselves through with many sorrows*; and sensual delights take away the heart, and leave but little taste or relish for spiritual enjoyments. Let the christian therefore die to the world, that he may live to God; let him die to every vain amusement and worthless pursuit, that his heart may be kept open for heavenly converse, and drink deep of the joys of the spirit. Let him meditate upon the infinite perfections of God; his adorable goodness, and matchless loving kindness; let him think upon the inexpressible condescension of *our great high Priest*, and all the wonders of love that he has done, is doing, and will do for poor perishing sinners. Let him warm his mind with reflecting upon the inexhaustible glories of heaven, and all the steps that infinite wisdom has taken, to put him, a mean and sinful creature, in possession thereof; let him consider what God is in himself, what he is, and what he will be to him. And with such meditations, let him accompany his fervent prayer to the throne of grace, that God would be pleased to enlighten his mind, with the knowledge of himself, to vouchsafe him larger communications of his presence, and the continued influences of his spirit, to shed abroad the love of him in his heart.

Thus by learning to know God, by striving to have clearer notions of the doctrine of salvation by Christ, by avoiding all such things as tend to grieve the spirit of God, and render the mind earthly and sensual, by constant meditation

ation on the sublime subjects of religion, and by earnest prayer for continued supplies of divine grace; the christian will be able to make a progress in the knowledge of divine things, to have a deeper sense and more thorough insight into the riches of God's mercy, to admire and adore the infinite beneficence of the all gracious Father of all, to grow in gratitude and love to God, and consequently to rejoice in him.

I am, dear Sir,

Your affectionate friend,

Monday, July 22, 1782.

CLERICUS.

For the **PROTESTANT MAGAZINE**
A short View of the CHARACTER and Writings of Dr.
HERMANNUS WITSIUS, professor of DIVINITY at Ley-
den in Holland.

[Continued from 203.]

TO all his natural and acquired accomplishments of understanding, imagination, taste, and judgment; richness of invention, and tender passions, knowledge of languages, acquaintance with history, philosophy, and divinity, let us add the qualities of his heart as a most excellent CHRISTIAN; let us take a prospect of the graces which shone out in his life and conduct, above fifty years.

We read in his life, drawn up by Dr. John Marek, that his conversion to Christ was very early in life, and he lived to the age of seventy three. His education in the languages and religion, was begun almost as soon as he could speak, and was carried on with great attention at the public schools till he was about fifteen, at which time, his learned and pious uncle took him under his tuition. After some years, he was placed under the excellent Dr. John Leusden and other tutors, at the public college or university. In his whole course of learning from a youth, he pursued his studies with diligence,

diligence, accurate attention, unfainting perseverance and true taste; but it was GOD the Redeemer that crowned all with his grace. It has often appeared to me, that the providence of Christ directed and commanded a most excellent combination of causes and means, to raise this great man to the very summit of human perfection.

Nothing seems to have been wanting to make him one of the finest scholars in the world; and with what pleasure, must his dear tutor LEUSDEN, lead him through all the beauties of the Hebrew scriptures, as well as all the charming excellencies of the Greek Testament; with what delight must his philosophical tutor, lead him through the wonders of wisdom, power, and goodness in the structure, laws, and motions of the universe; and with what admiration and joy, must his tutor in divinity lead him through the whole body of pure christianity! But the grand ESSENTIAL, to form a true solid divine is, REGENERATION; or, an infusion of spiritual LIFE into the soul, by GOD the spirit, the creation of a new HABIT of holiness, the communication of the DIVINE NATURE; the impression of the IMAGE of Christ's moral perfections on the soul; a spiritual and new BIRTH produced, and a divine CHANGE passed on all the powers, affections, taste, and bent of the whole man. This, this, is the glorious ESSENTIAL to the character, office, and work of a CHRISTIAN PREACHER; and without this, a man with all the finest rational faculties, and the richest stores of learning, is but as sounding brass, or a tinkling cymbal: and all such preachers, will be the plague and curse of the true church of Christ. It was a keen but just remark of Dr. Gill, in one of his printed sermons. "an unregenerate ministry, has been the bane of the established church, and will be the ruin of the Protestant dissenting interest."

Dr. WITSIUS was none of those *idol shepherds, who shall have the sword upon their arm, and upon their right eye; whose arm shall be clean dried up, and whose right eye shall be utterly darkened, Zech. xi. 17.* He was a loving christian, an image of his divine master, a temple of the eternal spirit of GOD! and his regeneration shone out a thousand ways, in all the personal, the divine, the christian, and social graces of his heart.

The root and master virtue of all his excellent qualities, was FAITH; vital realizing, powerful Faith. This is the general receiver of all Christ's blessings, and the captain-general

general of all the graces of a christian and preacher. WITSIUS discovers a large measure of this Faith; and his excellent chapter *de Fide*, (on Faith) appears to be copied from the experience and feelings of his own heart. He had a clear knowledge of the great revealed truths of GOD, and the grand essentials of salvation. He firmly assented to these truths; i. e. that he was a ruined sinner—that Christ was the only Saviour, and the pearl of great price—and that he himself, must be vitally united to Christ, in order to possess and enjoy the blessings purchased by his blood. He saw the beauty of GOD shining in these truths, and he loved it. He yielded up his soul intirely into Christ's hands—he received Christ in his whole character and offices, into his inmost powers—He leaned upon Christ, with all the weight of his immortal soul; he hungered and thirsted after Christ, and his precious righteousness: He loved Christ with a vast esteem and admiration; he thought of him with infinite benevolence and boundless gratitude; he desired him above all objects, to make him happy; and he rejoiced in him, as the ocean of all truth, goodness, beauty, and perfection. Consequently another christian grace, which shone in the heart and life of Witsius, was love to Christ. It is evident from a thousand passages in the OEconomy, that few men ever loved Christ with an higher esteem, a more ardent desire, a stronger good will, and a more intense delight. He soared up into the perfections of the son of GOD with vast admiration and unutterable gratitude. He thought of him with rapture; he spoke of him with the utmost veneration; and he worshipped him with high satisfaction and joy. He imitated the beautiful example of Christ in his temper towards GOD, in his temper towards himself, and in his temper towards the church, and all mankind. He obeyed Christ as Lord and Master, and sat at his feet to learn every thing great and good from his venerable lips. It evidently appears from his works, that Christ gave him an *unction* and pathos, which few men ever attain in so high a degree. He had a most deep and powerful relish for evangelical truth in its utmost beauty; and he discovers the most intire and constant dependence on the intercession of Christ, for the acceptance of his person and prayers with GOD the Father.

His divine graces were singularly eminent and remarkable. He appears to have the most clear conception of just ideas of GOD in his whole character: he had the most lively perception of the eternal Being, as infinitely AMIABLE. His mind
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was deeply tinged with the utmost veneration of the divine attributes. His trust and confidence in the truth and faithfulness of GOD in his promises, was steadfast and immovable. He lived to the will of GOD, as the GOD of nature and providence. He lived to the will of GOD in his revealed law. And he lived to the will of GOD according to the rich discoveries of the gospel. He lived a life of communion with GOD in the lovely works of creation, the beautiful operations of providence, and in the works of redemption and grace. He delighted in the person and grace of the Holy Spirit. He was a dutiful disciple of this sacred agent, and learned from his heavenly light and influence the whole scheme of the gospel revelation.

The personal graces shone with a beautiful lustre in his whole life and conversation: if ever there was an humble man in the protestant world, *Witsius* was the man. If human excellencies are a just foundation for pride, he had as much reason to be proud as any man upon earth. If fine natural parts, universal learning, brilliant graces, stations of distinguished honor, and posts of the highest importance and usefulness, were proper fuel for pride, he had all these to nourish and cherish that vice. But amidst all his shining perfections, he was truly humble. He had a deep sense of his incessant dependance on GOD. He knew that all he had of nature, literature, and grace, were the pure gifts of free and undeserved goodness; and that if GOD's finger had given a turn to a single nerve of his brain, he would become an idiot or a madman. He felt his immediate dependance on Christ for every breath he drew, and for every good thought of his heart.

Witsius had a rich and delicate fire in his natural constitution, but yet he was a man of great meekness. It is true he discovers a keen warmth against the Socinian errors of *Le Clerc*; and with a just severity he exposes those dangerous notions of infidelity to proper contempt and abhorrence. But when *Witsius* was treated with unjust acrimony by one of his brethren, he replies with the utmost mildness and calmness of soul. And when he takes the liberty to unravel the errors of good men, who agreed with him in the main points of religion, he does it with such clearness and gentleness, that one would wish to be treated in the same manner, in case we had published a mistake in the church of Christ.

He appears to be a man of great patience and contentment in his office and situation in the world. He did not desire a change

change of his employment or circumstances: his chief aim was to make his post good in the church of GOD, by filling up every part of it with the just and chearful discharge of his duty to GOD and man. And in the prosecution of his duty, he discovered the noblest fortitude or firmness, and strength of mind, never to be allured from his duty by impure and unlawful pleasure; never to be terrified from his duty by the appearance, or the approach of danger: never to be bribed from doing his duty by sordid interest: never to be wheedled from his duty by designing men: never to be corrupted in his duty by men of bad minds and bad principles.

He was a man of wonderful wisdom and integrity in the whole course and tenor of his life. He proposed the best ends, he used the best means, he observed the best times of action, and he secured the best consequences. He loved integrity and uprightness, which preserved him in honor and peace. He was an ardent lover of truth and justice; temperate and chaste in his whole soul and conduct; endowed with the excellent graces of self-possession, and self-government over his thoughts, passions, inclinations, and taste.

(To be continued.)

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

A Correspondent lately favoured you with the BEAUTIES of MODERN DIVINES, permit me to entreat you, to indulge me with the insertion of a most beautiful passage from an ANTIENT DIVINE.

It is, perhaps, one of the most sensible and judicious pieces of rhetorick in the English language; I do not recollect having ever met with its equal in any sermon, antient or modern.

It is the conclusion of DR. LIGHTFOOT's sermon, at the funeral of his friend and patron SIR ROWLAND COTTON, and may be found Vol. 1. P. 29. of his life. "That
 " blessed soul, that is now with God, in the night of its
 " departure, laid the burthen of this present work upon
 " me, in these words, *you are my old acquaintance, do me*
 " *the last office of a friend, make my funeral sermon, but*
 " *praise me not.* A hard task, fathers and brethren, is laid
 " upon me; when I, who of all men, this day have the
 C c " greatest

" greatest cause to mourn for his loss that is departed;
 " should of all men this day be allowed the least liberty of
 " mourning, because of this present work. And a *strange*
 " task, fathers and brethren, is laid upon me, when I must
 " make to you all a funeral sermon, and yet must tell to
 " none of you for whom 'tis made. For, if I do but call
 " him *Sir Rowland Cotton*, I commend him. It was not a
 " time to say so then, but now I dare say it over again; a
 " hard task fathers and brethren, is laid upon me, when I
 " must have much cause of tears for his death; and yet not
 " be allowed to weep; and such reason of remembrance of
 " his life, and yet be denied to praise. I obey, blest soul,
 " I obey: but I am full, I cannot hold: Dispense with me
 " something, for I cannot hold. It is for your sake, worthy
 " audience, that I must hold tears, lest they should hinder
 " my speech. Be pleased to give me liberty of speech, in
 " recompence of my restraining tears. And it is for thy
 " sake, blest soul, that I must with-hold commendation, lest
 " I should break thy command; give me liberty of indig-
 " nation against that command in recompence of my re-
 " straint from thy commendation. *Meus, tuus, noster, imo*
 " *Christi*, as *Hierom of Nepotianus*: so we of him, whose
 " departure we may commemorate: *my Sir Rowland Cotton*,
 " *your's, the countries, nay Christ's*, hath forsaken us: and
 " because Christ's, therefore he hath forsaken us, to go to
 " him, whose he wholly was. Oh! that my head were wa-
 " ters, or rather words, for only that manner of mourning;
 " and my tongue a fountain of tears, for only that instru-
 " ment of weeping is allowed me now; that I might weep day
 " and night, not for him that is gone, for he's gone where he
 " always was, and where he would be; but for myself, but for
 " you, but for the country. It is not my ambition, but my
 " sorrow, that I claim the first place, and to be first served
 " in this heavy dole of lamentation: For I have lost, I
 " cannot tell you what: My noble patron, my best friend,
 " my father, my——, myself I should loose, if I should
 " but begin to tell what he was to me. Why should I
 " speak more? for should I speak myself away, I could
 " never speak enough. Oh! my father, my father, the
 " chariot of *Israel*, and the horsemen thereof: how thy
 " love to me was wonderful, passing the love of women!
 " And is it nothing to you, O ye that sit by? Behold, and
 " see if there be any sorrow like unto my sorrow, which is
 " done unto me, wherewith the Lord hath afflicted me in the
 " day

" day of his fierce anger. He it was, that first laid the
 " foundation of my poor studies, and always watered them
 " with his discourse and encouragement; and now the Lord
 " hath taken my master from my head. He it was, under
 " whose branches I sheltered when any storm was up; and
 " now my tree of defence is cut down. He it was, that
 " was my oracle, both for things of this life, and of a bet-
 " ter, and now my prophet is not any more. He it was,
 " that was all things to me, that man could be; but now
 " can be nothing to me but sorrow. And is this nothing
 " to you, O all ye that sit by? Yes, the cut is gone among
 " you also, and a great man is fallen in your *Israel*. Hath
 " not the magistracy, hath not the gentry, hath not the
 " country lost such a man, as——But you must speak out
 " the rest, for his command stops my mouth. You of the
 " magistracy know how he had wisdom in an high degree as
 " was his calling, and withal, care and conscience answer-
 " able to his wisdom, to discharge his calling. And you
 " may commend this rarity in him, I dare not. You of
 " the gentry know, that he was a prime flower in your
 " garland, that he spake a true gentleman in all his actions,
 " in his deportment, in his attendance, in his talk, once
 " for all, in his hospitality, even to admiration; and you
 " may commend him, I dare not."

Your Humble Servant,

J. P.

For the PROTESTANT MAGAZINE.

An ANSWER to the QUESTIONS on the WISDOM of
 GOD in CREATION, and on the PRINCIPLES of the
 GOSPEL applied to CHRIST.

THE WISDOM of CHRST is the ability of his under-
 standing to propose the best end, to use the best
 means, to observe the best time of action, and to secure the
 best consequences.

Christ hath an ability of mind to propose the best end in
 all

all he doth, in creation, providence, and redemption: and as the GODHEAD is infinite being and goodness in a nature that is intelligent and self-existent; therefore the display of this divine nature and its properties must be the highest end of all the divine decrees and actions: and as the eternal Son of God is a most glorious subsistent in this divine nature, his end must be the display of his own glorious perfections in a manner quite consistent with those perfections that are in the Father, and the Holy Spirit, and which perfections are common to the sacred three, by reason of their essential unity. Now the display of these attributes by suitable actions must be the supreme end of our LORD JESUS CHRIST. And this end he hath proposed in the creation of the world. Wisdom, power, and goodness, appear in all the parts of the visible universe, and the providence of Christ is nothing but the exertion and display of the same divine perfections in the preservation and government of all the creatures which his hand hath made.

Christ proposes the same end in the redemption of his church, only with this additional circumstance, that here is a much fuller and brighter exertion of every attribute in God than in the work of creation and providence.

Christ always uses the very best means to attain all his ends in creation and redemption; and he ever observes the fittest circumstances of time, and manner of action, so that nothing is done too soon or too late: nothing is done in a deformed and disgusting manner, but with the highest dignity and beauty of action worthy of a God. His wisdom provides against all events which may frustrate his designs, or occasion him to repent and wish he had used other means or pursued other measures; and he always secures the very best consequences in his whole administration of providence and grace.

The wisdom of Christ is visible to common sense in all the parts of creation, from the blazing sun to a grain of sand; from the lofty cedar to the hyssop on the wall; from the vast whale, which is like a floating island, to the little minnow; from the tall ostrich to the little robin-red-breast, and the lesser humming bird; from the monstrous elephant, to the small mite, and the much smaller insects which are invisible to the naked eye.

Christ's wisdom shines out in all his works — In the amazing vastness of unbounded space; in the wonderful variety of his creatures; in the immense extent of space; in the beauty

beauty and elegance with which all his creatures are fitted up; in the exceeding magnitude, and the exceeding minuteness of his creatures; and in the wise adjustment of every part of the creation to the whole, so as to constitute one harmonious system, adorned with beauty to excite our love; replete with novelty to excite curiosity; and full of grandeur to rouse admiration into the most pleasing astonishment and ardent devotion.

There cannot be a more familiar and striking way to excite the attention of young persons to the works of Christ, and his wisdom displayed in them, than by suppositions that the several parts of creation were formed otherwise than they are; or otherwise adjusted to each other. This method, therefore, we will pursue in our present contemplation, to instruct and please the rising generation of serious christians.

The wisdom of CHRIST appears in the magnitude and situation of the SUN. If it were bigger or nearer to us, we should be scorched to death, and burned to ashes; if it were less or farther distant, we should be frozen to death, and become statues of ice: if the sun were to move with twice the swiftness it does now, we should have two days and two nights in the space of twenty-four hours; if the sun moved but half the swiftness it does now, our days and nights in March and September would be twenty-four hours long, and consequently the fatigues of the day would ruin our health, and the tedious length of the nights would vex our spirits, and make life a burden and a plague.

The wisdom of Christ appears in the magnitude and situation of the MOON. If the moon was bigger or nearer to us, its action on the ocean would be so great, and raise the tides so high, as to drown the cities of London and Bristol with a terrible flood;* if the moon was less or farther from us, its action on the seas would be so small as to be next to nothing, and we should have no tides at all; the consequence would be, the river Thames would not be deep and strong enough to bring up our ships, and navigation would be at an end.

The wisdom of Christ appears in the situation of the FIXED STARS; we have the utmost reason to believe they are all suns, of equal, if not superior magnitude with our

* The ships would be drove up into the Royal-Exchange, and float in St. Paul's church-yard; the cellars of London would be all filled with water, and all the merchants warehouses be drowned and lost.

sun. If these were nearer to us, we should be deluged and drowned with light, if they were less or much more remote, we should be much less affected with the immense power and glory of their CREATOR, the Son of God.

The wisdom of Christ appears in the magnitude, distances, and motion of the PLANETS; if they were bigger or less, if they were nearer or more remote from our earth, if their motion was more rapid or more slow, the order and œconomy of our system would not be so beautiful as it is now.

The wisdom of Christ appears in the magnitude, motion, and distance of the COMETS. If those that we are best acquainted with were larger in size, swifter or slower in motion, and nearer to the sun, the consequences would be dreadful to our system, and ruinous to our globe of the earth and water.

The wisdom of Christ appears in the atmosphere or body of air in which we live, and breath, and move; if it was thicker or more dense in it's texture, or if it was thinner or more rare and expanded, the consequence would be we could not breathe at all, but instant misery and death would ensue, with respect to the animal world and all mankind.

The wisdom of Christ appears in the CLOUDS; if they were thicker or more dense, they would darken the Sun, and spread a blackness of darkness over the beautiful face of Nature: if they were thinner than they are now, we could have no rains to water the earth.

The wisdom of Christ appears in the RAIN; if it were to fall in much larger drops, the vegetable and animal worlds must feel a second deluge, and mankind would be drowned: if the rain were to fall in much less drops, the atmosphere or air would be loaded with vapour, and the skies would be never clear.

The wisdom of Christ appears in the COLD and the FROST; if the coldness and frost were doubly intense, we should perish; and if we had no coldness and frost, our spirits would be exhausted, and our frame would waste away with incessant heat.

The wisdom of Christ appears in the HAIL and the SNOW; if the hail was much larger, the corn and all other tender vegetables must be destroyed: if the snow was to fall in much larger flakes, the sheep and lesser animals, would be buried alive.

The wisdom of Christ appears in the THUNDER and LIGHTENING; if the thunder were twice or thrice as loud, the animal worlds would be frightened to death: the pregnant animals would miscarry, and the fears of mankind would

would rise to such infinite terror and horror, as to render their condition most deplorable. If the lightnings blazed with double fierceness, the tender and timid sex must die with fear. On the other hand, if the thunders and lightnings were much less, they would not be so worthy of the dignity and majesty of GOD, nor raise such sublime apprehensions in the mind of man.

The wisdom of Christ appears in the **LIGHT**; if the light were six or seven times more in quantity, we should be struck blind with excessive brightness; and if the light were six times less, the beauty of creation would suffer a total eclipse.

The wisdom of Christ appears in the nature and texture of the **EARTH**. If the earth was six times harder than it is now, no instrument could plough it, no spade or strength of man could dig it, no corn or vegetables could grow in it, or spring out of it; the whole earth would be like a globe of iron, and a scene of barren waste. On the other hand, if the earth were softer in its texture than it is, no trees could take root or stand in it; in a time of rain, the earth would be nothing but a globe of mud; and in a season of drought, the whole earth would be like the sandy deserts of Arabia; and all our gardens, meadows, and corn fields, would become the sport of the winds; our houses could have no foundation, and the sand would become our graves: the consequence would be universal ruin to the human race.

The wisdom of Christ appears in the extent and depth of the **SEA**; if the oceans and seas were twice as large as they are now, there would not be earth enough to furnish food for mankind; and the actions of the sun beams on the waters, would raise such a quantity of rain as would actually drown the world. If the ocean and seas were but half the extent and depth they are now, there would not be vapour enough raised to form clouds and rains to refresh and fertilize the earth; an universal drought, barrenness, and famine, would ensue, and the whole animal world must perish through want; mankind would have a dismal prospect, full of horror, and must inevitably die with hunger and thirst.

The wisdom of Christ appears in the nature and texture of the **WATERS**: if the waters were thicker or more dense no fishes could breath or live in them; if they were thinner, or more rare and expanded, no vessels could sail on them; all the ships would sink in a moment to the bottom of the sea, and not so much as a boat could swim on the river Thames: all! all! must be buried or swallowed up in an instant of time.

The

The wisdom of Christ appears in the WINDS and STORMS; if they were doubly fierce and violent, all nature would be in ruins: no trees could stand: the strongest buildings must be tore up from their foundations: the city of London would be a heap of rubbish, and all our houses would be made our graves. On the other hand, if our air was always calm and stagnant, it would become a universal poison to mankind all round the globe, and nothing but diseases and deaths would ensue: the world would become an hospital, and the King of Terrors would reign over every living creature.

The wisdom of Christ appears in the ATTRACTION of GRAVITATION: if attraction were doubly intense, our bodies would be of double weight; and if attraction were still much greater in intenseness, we should be fastened to the earth, and not able to stir a foot. If attraction was much less, our bodies would be blown down with every puff of air, or be tossed into the vast expanse at the pleasure of the winds.

The wisdom of Christ appears in the TIDES of the sea: if they were stronger or weaker, if they were precarious and not PERIODICAL, common sense immediately sees the ruinous consequences to mankind.

For the PROTESTANT MAGAZINE.

An Account of the Death of Mr. HALL, late Surgeon of a Privateer, who died at Falmouth, transmitted to the Rev. Mr. WILLS, by the Rev. Mr. W—— of Falmouth.

MR. HALL was in the kingdom of Satan, of Grace, and of Glory, within the space of a fortnight. His age was about forty-seven; his native place the city of Durham. He had for some time been employed in his profession as a surgeon on board a Privateer, being too abandoned a character to settle or hope for success in any town in the kingdom; though his abilities as a medical man, were acknowledged by others of the faculty to be very good, but the whole tenor of his life was so prophanelly bad. He was in Falmouth eighteen months before he died, unemployed through sickness; but being a Free-Mason, was assisted by that.

that fraternity. Some months before his death he was confined to his bed, the most part of which time was spent in cursing and swearing, even cursing his bed, his blankets, in short, every thing and every body about him. The person who attended him, asked him several times whether I should visit him, which he always answered in the negative, with oaths and curses. Thus he continued, till one of his swearing companions happened to reprove him for his prophane-ness, as he was so near death; and it seems he never was heard to swear afterwards, but grew more thoughtful about the state of his soul. At last convinced, if he died in that state that hell must be his portion, the most dreadful horror seized him, and he asked his nurse, if she thought I would come and see him, if he should desire it? She answered, yes: and he sent immediately for me, being about twelve days before he died. As soon as I was seated by his bed-side, he asked me the following question, with uncommon anxiety, "Sir, do you think there is any hope for such a wretch as me?" To which I answered as the Lord enabled me; and being well satisfied by his conversation, that the spirit of God had effectually convinced him of sin; I endeavoured to point out to him, the only remedy for his soul's disease: upon which he cried out, "This is good news, oh! this is comfortable!" But he said, the night before had been so dreadful to him, that he conceived the room was full of devils ready to seize him. I now prayed with him, for which he expressed much thankfulness. His terrors continued about three days, gradually decreasing; at length his poor soul became a sweet calm, not violently transported on the one hand, nor depressed on the other: his Lion-like temper sunk sweetly into that of the Lamb. Happy proof of a real change! The fifty-first psalm, first part, in Dr. Watts's collection, and his thirty-first hymn, second book, were both useful to him. A few days after I first visited him, he told me, "he had got beyond the fifty-first psalm, and the hymn now to him was the most applicable, sweet, and comfortable;" and he frequently repeated the following words in the last verse.

"Jesus can make a dying bed
"Feel soft as downy pillows are."

The Saturday before he died, he said to me, "The Lord has done great things for my soul." The next day, his assurance increased in the Lord Jesus Christ, when he said, "Christ died for Manasseh, and here am I." On the Monday

day he said, "he knew his sins were pardoned, and frequently cried out, Praise the Lord, O my soul!" At another time he said, "Satan, thou art a liar, be gone." About nine o'clock I was with him, and he then chose for his funeral Text, Zechariah third chap. and part of the second verse, "*Is not this a brand plucked out of the fire?*" These words (says he) are the most suitable to my case." The night before he died, he told me "he had been uneasy in his mind, lest when he came to die, his senses might be taken from him, and he should be suffered to swear." I told him the Lord had promised his people, "*as their day was, so their strength should be.*" He was enabled to lay hold on the promise, and repeated it several times over, and his fears were quite removed.

After some sweet conversation with him, and prayer, we parted; and upon my telling him I must leave him in the Lord's hands, "Ay, (says he) you cannot leave me in better hands than his" About four o'clock the next morning he breathed his last, with these words, "Sweet, sweet Jesus!" and fell asleep. *Blessed are the dead which die in the Lord!*

Dear Sir,

Agreeably to your request, I have sent some little account of Mr. Hall. The remarkable change that was wrought in him, makes his memory dear to me. The power and grace of God in Christ, are seldom more displayed than they were in him. I hope it is one token amongst many others here, that I must needs come to this Samaria: May he that dwelt in the bush, dwell richly in your heart, and may the Lord travel with you from stage to stage, till the journey of life is over, and you enter into glory with a well-done, good, and faithful servant! So prays, &c. &c.

Falmouth, July 18, 1782.

J. B. W.

HISTORY OF POPERY.

P A C K E T XII.

Christianus, si malus evaserit, pejor fit quam si fuisset Gentilis.—

Chrysoft. in Matth. Hom. 30.

The story of Austin the Monk's coming into England, and the circumstances thereof examined. His pride, and treacherous cruelty to the Welsh christians.

HITHERTO we have given you an account of the Roman Bishops usurpations abroad in other parts; the series

series of time now brings us to remark some of their adventures *nearer home*. Gregory I. (mentioned in our last Packet) is celebrated amongst all his feats for nothing more, than the conversion of England from Paganism to Christianity. This is part of the lecture of every seducing priest in ladies cabinets, the lurry of all popish authors, where-with they upbraid our nation; insomuch, that sometimes he, and sometimes his curate Austin the monk, is by them stiled *Apostolus, Anglorum*, the Apostle of England. Which noise, magnified by tradition and rhetorical flourishes of their self-designing writers, has left on heedless minds (too weak or lazy to examine the business to the bottom) such strange impressions, as are not quite erased to this very day; Gregorian applauses being still frequent in the mouths of English Papists. It will therefore be very necessary to inspect, and give the reader a brief, but candid narrative of this affair.

Their story is thus: That whilst this Gregory was but a deacon, seeing certain boys to be sold for slaves in Rome, and enquiring what nation they were of, he was told, *Angli* (or English :) whereupon, taking notice of their pretty faces, he said, they seemed to be *angeli* (angels :) but then being satisfied they were Pagans, and came from a province of Britain called Deira, he continuing his quibbling humour, said, it was pity a country yielding such lovely creatures should not be delivered *à Dei Irâ* (from the wrath of God) meaning, that they should be converted to christianity. This accident and good wish (it seems) he remembered when Pope; and about the year 597, dispatched one Austin a monk, with some companions, for England; who landing in the isle of Thanet, and having wrought a number of miracles, and thereby converted King Ethelbert, was himself made Archbishop of Canterbury by Gregory, and constituted other bishops under him.

But that we may more fully apprehend the true obligations of our country to this Romish monk, what kind of apostleship he had, and how he managed it, we must observe.

1. Suppose the story true in all points, that Austin from Rome did convert the people of this land, what would our modern Romanists infer from thence? Because we once received good, and the knowledge of some truths from the primitive christians of that place, must we therefore lay ourselves open to receive all the evils that may happen to us from,

from, and join in all the errors that might afterwards be advanced by their degenerate successors ?

2. Suppose he did convert England, yet it was not to the present Roman faith, but to that which was the faith of Rome at that time. For neither was Gregory, that sent him, such a Pope as now the Pope is, but disclaiming, as you heard, such titles and pretensions. Nor was his doctrine, in the chief things in controversy, suitable to that which is now held by these new masters. The power of deposing kings, absolving subjects from their allegiance, transubstantiation, &c. were not thought of till several ages after. Nay, in the matter of images, though Gregory was superstitious, and would have them to be used, to put us in mind, and to be lay-men's-books ; yet by no means would he have them to be worshipped : for writing to some that had destroyed certain images of Saints, *L. 9. Ep. 9.*—We do (saith he) altogether commend you, in that you forbid them *to be worshipped*, but we reprove you for breaking them : For what writing performs to them that can read, the same doth a picture to ideots beholding it. Now that which was placed in churches, *not to be adored*, but only to instruct the ignorant, should not have been destroyed. Whereas now, the faith professed by our adversaries, is, that images (of Christ and the Virgin especially) are to be worshipped with divine honor ; as is maintained by Aquinas, *Sum. part. 3. 9. 25.* and *Bellarmino de Imag. cap. 21.* which Gregory as aforesaid condemned. Though the truth is, the contagion of errors was far advanced in his time ; and Austin, in England, might unhappily scatter them too much.

3. But, except planting trifling ceremonies and spreading such upstart errors shall be called a conversion, it may justly be denied that the said Austin did at all convert our country. For 'tis well known, and the famous Gildas, who lived before Austin's arrival, asserts, that the Britons received the Christian Faith from the first beginning ; that is, even in or very near to the time of the Apostles. Which is confirmed by a cloud of authors, who avouch, that either the apostles themselves, or some immediately from them, preached in this island : Baronius thinks Peter was here, *anno 58, nu. 51.* And if so, for ought I know, our tenure of the gospel may be more certain, and as antient too, as any Rome herself can produce. *Theodoret, De Cur, Grec. affect. l. 9.* says, it was Paul. *Nicephorus, lib. 2, cap. 40.* Simon Zelotes,

Zelotes. Others, that it was Joseph of Arimathea; which is the common opinion. Whoever it were, all agree, that very early in the primitive times, the voice of *glad tidings* was heard and entertained in our land; insomuch that 400 years before this arrival of Austin, Britain had been honored with Lucius, the first christian king in the world. I know the Romanists would usurp the glory of his conversion too; but there happens little thence, that they can boast of: for by their own authors it appears, Lucius wrote first to Eleutherius; whence we must conclude, he was already a christian; as also by what he desired, which was, 'that some persons might be sent over to instruct him more fully.' A request that makes nothing for Rome's superintendency, if we consider, that it was the place where learning then most flourished, and the metropolis of the Roman empire, of which Britain at that time, was a tributary province; and therefore Lucius might well send thither for advice. And sure, every man that relieves my ignorance, or solves my doubts, does not thereby come to have a lawful jurisdiction over me. But to silence this cavil, and shew you the modesty of a Roman bishop in those days, I will add a true translated copy of the said Eleutherius's answer to such the king's letter and request, brought by Faganus and Damianus, two very good men (as Platina assures us) sent to England on that occasion.

The letter of Eleutherius Bishop of Rome, to Lucius King of Britain, about the year of our Lord 170.

"YOU have received in the kingdom of Britain, by God's mercy, both the law and faith of Christ. Ye have both the Old and New Testament; out of the same, through God's Grace, by the advice of your realm, take a law, and by the same, through God's sufferance, rule you your kingdom of Britain, for in that kingdom you are God's Vicar."

This was divinity and advice becoming a christian bishop; and how much those of Rome are since degenerated, we may hence take measures to learn.—But to return to Austin.

4. It may be objected, that the faith thus planted was again extinguished in that part of the land which was inhabited by the English Saxons. This is confessed to be in some measure true, but not throughout the nation; so that our Papists, who boast of this as a conversion of all England, must be beholden to a long and strong synecdoche, to
rescue

rescue them from a lye; and Austin must no longer be called the apostle of England, but the apostle of Kent. Nay, scarce can I afford him that honor; for I find that Ethelbert, the king of that noble country at that time, was himself, like King Agrippa, almost a christian, since his other half, Queen Bertha, a daughter of the French king, was a christian, and had an old church in Canterbury to exercise her devotions in. And that different rites from those used at Rome had been observed by Luidbard, according to the French forms, before Austin's arrival, is evident from Austin's sending on that occasion to Pope Gregory to enquire, how a bishop ought to officiate in the church. In answer to which Gregory says, 'you, my brother, know the custom of the church of Rome, in which you was bred. But it is my opinion, that if you have found any thing which may be more acceptable to God, whether in the church of Rome, or that of the Gauls, or any other, you carefully select it, and by singular instructions instil, what you may have collected out of many churches, into the church of the English newly converted to the faith: For things are not to be valued on account of places, but places for good things. Therefore chuse out of every church what is pious, religious, and right, and treasure up this composition in the minds of the English, as a customary use, [i. e. for divine offices.] (Johnson's collection of Ecclesiastical laws, &c. anno 601.) How different is this from the language of his successors, though Gregory himself, was a man of an aspiring temper? And what a demonstration is this, that christianity had footing in England before Austin the monk came hither?

5. We may observe, that though this Austin (if we should credit monkish stories) might all the way he came, be tracked by the wonders he left behind him; yet he was fain, for all this, to bring interpreters out of France, by whose help he might understand the English, and be understood by them; which alone is enough to hush the noise of his miracles: it being absurd to believe, that God should endue him with that gift on trivial occasions, and leave him defective in a matter of the most moment, for propagation of the gospel; and which he failed not to furnish his true apostles with. But indeed, the manner of Austin's coming was quite different from that of the holy humble preachers in the primitive times. He and his company (says Bede, l. 1. c. 25.) marched with a Silver Cross carried in the front, as a banner, to which there was fixed the image of our Saviour,

vionr, curiously painted in a table, and singing litanies as they went, &c.

6. In the mean time, the poor christian Britons living peaceably at home, they enjoyed God, the Gospel, and their Mountains, little skilful in, or curious after the ceremonies *à la mode*, brought over by Augustine; till he having made a profelyte of Ethelbert, (the most powerful at that time of the Saxan princes) began to disquiet them. For first he summoned them to appear at a council, at a place from thence called Austin's-oak, between Worcestershire and Herefordshire, where he demanded of them to submit to the Pope, and embrace the Romish rites, especially in keeping Easter, in the time of celebrating which they differed. And to convince them that Austin was in the right for the critical observation of Easter, Bede reports that, at his motion, a blind man was publicly presented among them, on whom the British bishops practised in vain with their prayers, to restore him to his sight, which at the request of Austin to God was presently and perfectly performed. An hopeful occasion of so signal a miracle! Upon this, it is said, the Britons were convinced; but yet they could not, without the national consent of their own people, and principal Elders, renounce their antient customs to embrace new practices. Indeed, as for their submitting to Austin's jurisdiction, they apprehended it unsafe for the present, and mischievous for the future, having another civil government under kings of their own, and suspecting that his spiritual power might in process of time intrench upon their temporal liberty. (Fuller's Church History of Britain, Cent VII.) And to the demands of Austin, the Abbot of Bangor returned an answer, which 'tis fit to recite *verbatim*, for the reader's satisfaction, as we find it in the learned Spelman's *Concilia*, p. 108.

*The answer of the Abbot of Bangor to Austin the Monk,
requiring Subjection to the church of Rome.*

“ BE it known, and without doubt unto you, that we all are, and are every one of us, obedient and subject to the church of God, and to the Pope of Rome, and to every godly christian; to love every one in his degree in perfect charity, and to help every one of them by word and deed
to

to be the children of God ; and other obedience than this I do not know due to him whom you name to be Pope ; or the Father of Fathers, to be claimed and to be demanded. And this obedience we are ready to give, and to pay to him and to every christian continually. Besides we are under the government of the Bishop of Kaerlion upon Uske, who is to oversee under God over us, to cause us to keep the way spiritual."

This meeting bringing them to no farther accommodation, another was appointed, against which, Bede tells us, the Britons consulted with an old Hermit, holy and wise, how they should behave themselves ; who said, if this Austin be a man of God, follow him ; and whether he be so or not you may know by his carriage. The Lord saith—*Learn of me, I am meek and lowly*, Matt. xi. 29. If therefore, this Austin be mild and humble in heart, it is probable that he himself beareth the yoke of Christ, and tendereth the same to be born of you ; but if he be fierce and proud, it appeareth he is not of God, neither ought ye to heed what he saith. Accordingly, when they came to the second synod, finding Austin pontificially sitting in his chair, and not rising up at their entrance, &c. they entertained all his discourses with contempt ; whereupon he threatened them, that they should soon after feel the force of their enemies sword. Nor was he wanting to make good his prophecy : for making use of his interest with Ethelbert the christian king of Kent, he instigated Ethelfride, the Pagan king of Northumberland, to make war against the Britons ; who over-running the country, cruelly destroyed Dianoth abbot of Bangor, and twelve hundred monks, without either compassion or provocation, in the year 603.

Thus have we seen the whole progress of this Romish apostle, *Gregorii Vicarius*, but *Gregis Sicarius* ; ' Gregory's Vicar, but the church's Butcher ;' and not so much the converter of England to the true faith, as the subverter of pure religion, the murderer of christians to gratify his pride, and the first spreader of Romish superstitions in this island.

[To be continued.]

For

For the PROTESTANT MAGAZINE.

DEVOTION to CHRIST, as GOD, the ETERNAL SON,

(Continued from Page 234.)

THOU didst become a man of woe, that we might enjoy eternal comfort; thou wast loaded with care that we might feel ourselves light and joyful; thou wast made familiar with grief, that we might be made familiar with glory; thou wast insulted, that we might be honored; thou wast exposed to scorn, that we might be placed in honor; thou wast spit upon, that we might be shined on by the light of God's countenance; thou wast scourged, that we might be healed; thou wast crowned with thorns, that we might be crowned with glory; thou wast wounded, that our wounds might be bound up; thou wast mocked, that we might be approved and applauded; thou wast refused by the world, that we might be accepted with God; thou wast surrounded by rude soldiers, that we might be attended by angels; thou wast under-valued below the villain Barabbas, that we might be valued above angels of light; thou wast overwhelmed with disgrace, that we might enjoy eternal honor; thou wast sunk in wretchedness, that we might triumph in bliss; thou wast barred up in a grave, that we might ascend the royal throne of God to eternity. Death and the grave, felt and confessed thy divine power and zeal: thou didst go down into the deepest dungeons of death, and grapple with the king of terrors in his own dominions; thou didst exert the immortal strength of a God, and forced him to resign his three days tenant and prisoner. This most glorious action, this most renowned event, crowned all the wonders and miracles of thy holy life, and did fully demonstrate the divine inspiration of thy gospel, and forced the understanding to yield to the power of truth and the reason of faith: it gave clear evidence of the glorious doctrine of the resurrection, and full proof of a glorious and triumphant immortality!

Light and glory surround thy character, like a mighty conqueror; thou didst ascend the vast expanse of the skies! thou didst rise nobly triumphant to the court of heaven, adorned with all the spoils of the God of this world, whom thou hadst completely conquered in single combat,

Sin was atoned for and ruined: Death was unstung: the ignoble and miserable captives were recovered: they were reluctantly given up by the cursed tyrants, Sin, Death, and the Devil, who had chained us all down in dreadful slavery; but thou wast the great and supreme deliverer; and amidst the admiration and love of myriads of adoring angels, thou didst ascend in serene majesty to thy throne at the right hand of God, where thou dost intercede for all thy people, in a most able, prevailing, and tender manner; thou dost plead thy meritorious obedience and blood, to ascertain the full salvation of immortal souls.

Thy mighty labours obtained our eternal redemption: thy sufferings on the cross, have procured eternal deliverance for lost millions; nor dost thou forbear the glorious work of offering up the incense of thy meritorious blood; and thy noble employ of intercession, is carried on every moment in the court of heaven, in behalf of every soul that believeth in thee on the face of the earth.

Seeing such wonders of mercy, power, wisdom, and love, have been wrought by thee, O God the Son,—the Redeemer! since thou hast yielded such a pure and sublime obedience to God, and felt such sufferings, such pains, such agonies in the garden and on the cross, as thou hast brought in a divine and infinite redemption and righteousness for lost mankind sinners, and made an infinite satisfaction to divine justice, for the salvation of millions, and ten thousands of millions of ruined souls, let the whole world combine to extol thy precious name; let eternal anthems celebrate thine honors, and unbounded praise exalt thy fame.

UNIVERSAL PRAISE TO CHRIST.

RIVERS AND OCEANS.

YE rivers rejoice in Christ your creator, while ye gently glide along, and refresh, and fertilize the green and flowery meadows—ye grand cataracts, or falls of water bellow out his praise—ye floods flow in praise to our redeemer—ye seas bless your God, who honored you by travelling on your waves, and who commanded you into silence and peace.—Oceans toss your billows to the sky in praise of my redeeming God; roar out amazing Hallelujahs to you creator and my friend. Lift up your voice, ye mighty deeps, and lead on

on the anthem with confederate joy, in sweet concert with all the seas. Rivers and fountains of water, employ all your various sounds in celebrating his praise. Ye tremendous and noisy waves of the wide spread oceans, who toss your waves from rock to rock, and from cave to cave, for ever proclaim his praise; for ever sleep in silence, even the creeks and havens of the seas.

WINDS AND AIR.

Ye winds that purge the atmosphere and ventilate the air; ye that drive floating seas in the vast expanse, and bear the grand black furnaces and forges of the skies; where the terror of the earth, the grand labour of the heavens; where the horrid vengeance lies ripening for a sudden and dreadful explosion. Praise him each vapor and soft fleecy cloud. Praise him ye lightnings and storms of bellowing thunders, make his loud praises ring in peals all around the circumference of heaven and earth.

BIRDS.

Thou soaring eagle, thou prince of birds, and glory of the feathered race. Thou that despisest the earth and art bold to raise without dread towards the blazing sun, and with undaunted courage darest to face the suns glory with undazzled eyes. Ye kings of the flying nations, as ye ascend to heaven, bear on your wings the Redeemer's praise, and carry it to the very foot of his lofty throne.

[To be continued.]

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

I shall esteem myself greatly obliged to any of your critical correspondents, who will favor me with their sentiments on Psalm xlii. 7. "*Deep calleth unto deep at the noise of thy water spouts: all thy waves and thy billows are gone over me.*"

I am Gentlemen, &c.

July 20. 1782.

SARAH.

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AN

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

IF you approve the following thoughts on Heb. xii. 28, your inserting them in your very necessary publication, will much oblige

Your's,

July 22, 1782.

An Enemy to Anti-Christ.

Heb. xii. 28.—*Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.*

THE kingdom receive, at God's gracious hand;
A kingdom in earth, and heaven to stand:
Which cannot be moved, by sin, death or hell;
O Lord in this kingdom, may I ever dwell.

II.

O give me thy grace, dear Lord, I intreat;
That thee I may love, and sit at thy feet:
Acceptably serve thee, thro' Jesus's blood;
And praise without ceasing, my Lord and my God.

III.

With rev'rence approach, the throne of thy grace,
With rev'rence behold, thy glorious face:
With rev'rence read over, and trust thy dear word;
With rev'rence keep holy, the day of my Lord.

IV.

Then grant me thy fear, put into my heart;
That from thee, O God, I ne'er may depart:
But go on in the way, to the end of the road;
To strive against sin, and resist unto blood.

V.

And when the great work, by Jesus is done;
The vict'ry obtain'd, and the crown shall be won;
To his glory I'll wear it, for ever above:
And sing and rejoice, in his wonderful love.

RE-

REVIEW OF BOOKS.

The Works of the right Reverend THOMAS NEWTON, D. D. late LORD BISHOP of BRISTOL and DEAN of ST. PAUL'S LONDON. Three Vols. 4to. Rivington, St. Paul's Church-Yard.

THE first volume contains an account of his Lordship's life written by himself.—An appendix to the life, containing :

No. 1. A SPEECH designed for the HOUSE of LORDS, on the second reading of the DISSENTERS BILL, May 19, 1772.

No. 2. The SENTIMENTS of a MODERATE MAN, concerning TOLERATION, 1779.

No. 3. A LETTER to the NEW PARLIAMENT, with hints of some regulations which the nation hopes and expects from them. And

DISSERTATIONS on the PROPHECIES, which have remarkably been fulfilled, and at this time are fulfilling in the world : in three parts.

As we profess only to review religious publications, it will not be expected that we should take much notice of the 129 pages of the Bishop's life, nor of the many pretty little stories and anecdotes, with which these 129

pages are stuffed. Were we disposed to criticise upon this life, we should remark that there is very often a great ambiguity in the mode of expression ; the reader will discover this in the perusal of the following passage.

" Some months before Lord Egremont, died Lord Pulteney ; and some time before Lord Pulteney, died his mother Lady Bath, who was a wonderfully agreeable woman, when she was pleased and in good humour, but was oftener clouded and overcast. Soon after They" (pray who is meant by *they*?) " were married, her husband gave her 10,000*l.* as a nest egg, to employ and improve as she pleased ; and in a course of years having good intelligence in the Alley with Gideon and the stock-brokers, insomuch, that her brother Col. Gumley used to call her dressing-room the Jews Synagogue, she improved and advanced her 10,000 to 60,000," &c. &c.

We would only observe further, that we should have received much greater satisfaction and happiness, to have heard this prelate say, with an ancient Bishop, "*The life which I now live in the flesh, I live by the faith of the son of God.*"

God." But it is to be feared, that this mode of living he was an entire stranger to.

He who is well read in the lives of such English Bishops as Hooper, Latimer, Ridley, Cranmer, Jewel, Hall, Reynolds, and Beveridge, will find but little entertainment in the perusal of the life of Bishop Newton.

The Dissertations contained in this volume, were first published in the year 1754, and from that time have been, still are, and will remain esteemed and admired, as long as any taste for elegance of style, and extensive erudition, shall be found amongst us.

In the next number we shall make some remarks upon the second volume.

DISQUISITIONS ON SEVERAL SUBJECTS. *Dodsley.*

THE disquisitions contained in the volume now under our consideration are on the following subjects.

1. On the chain of universal Being.
2. On cruelty to inferior Animals.
3. On a prae-existent State.
4. On the nature of Time.
5. On the analogy between things Material and Intellectual.
6. On rational Christianity.
7. On Government and Civil Liberty.

8. On religious Establishments.

The two first disquisitions are very sensible and ingenious. We cannot say the same of the third.

P. 28, the author says, "Reason assures us, that an immortal soul, which will exist eternally after the dissolution of the body, must have eternally existed before the formation of it; for whatever has no end, can never have had a beginning."

Before we can assent to this assertion of our author, we must beg him to answer the following questions.

1. What reason assures us that God cannot create either material or spiritual beings; or that having created, he cannot destroy?

2. How does it appear that that being, which God has given existence to, he cannot continue in existence? Or that if a being be continued in existence by the power of God, it must for ever have existed independent of God?

3. If the soul never began, nor ever will cease to exist, is it not self-existent, independent, unaccountable to any being, and consequently subject neither to rewards or punishments by the appointment of another?

4. Is it not a contradiction to assert "That an immortal

" mortal soul must have eternally existed before the formation of it ;" that is, before it existed, unless it existed before it was formed?

Unless these objections are satisfactorily removed, we shall be obliged to think there is a great weakness in the conclusion that the author draws, " If therefore the soul will continue to exist in a future state, it must have existed in a former."

Again, P. 29. " Reason likewise tells us, that an omnipotent and benevolent Creator would never have formed such a world as this, and filled it with such inhabitants, if the present was the only, or even the first state of existence," &c.

To this we beg to answer, 1st. In the present case, Where is the difference between reason and conjecture? One man's reason, it is more than probable, would have told him one thing, another man's another ; but how would either, with any appearance of certainty, be able to prove his opinion to be true?

2. Reason would blindly guess ; but revelation plainly assures us, that God made every thing originally very good ; that for sin a curse was pronounced upon the

earth ; that pain, toil, disease, death, were the effect of transgression ; that God's goodness still continues over all his works ; that the present state of things have reference to a future ; that whoever submits and has recourse to God in his appointed way, shall be hereafter happy ; and that the present evils of life are over-ruled, and will be rendered subordinate to that future happiness.

3. God having finished the work of creation, and surveyed the whole, pronounces every thing to be very good ; and consequently man, and the soul of man, his principal part, whom God created in his image and in his own likeness, and placed him at the head of the creation, as its lord or sovereign. Hence we must of necessity conclude, that the soul of the first man was not a rebellious spirit, condemned for its transgression in a pre-existent state, to inhabit for a certain space of time, a sickly, mortal body ; nor that this earth was created as a prison, for the punishment of such rebellious spirits.

What a jumble of inconsistent ideas should we assert, that man was created, created in the image of God, in his own likeness ; that his soul existed in a preceding state, where having rebelled against God,

God, it was condemned to dwell in Paradise, and to be lord over the whole earth.

God made man upright or good; he made him and made him good; both a contradiction to our author's opinion.

Also, P. 29. "The first state of their existence, a state which if unconnected with the past and the future, seems calculated for no purpose intelligible to our understandings."

Upon this we would observe, that the limited understanding of man is, no doubt, a competent judge of the deep councils of God. The plow-boy certainly is capable of judging accurately of every measure of a minister of state. But we would also ask if, in the present state of things, though unconnected with any preceding state, and considered only in connection with a future state, can we discern no wisdom, no design, worthy of God?

[It would have filled this number of our Magazine, to have stated all our objections to this disquisition: we shall therefore leave it for the present, and if opportunity permit, we may at a future period take further notice of it.]

The PROPHECIES and other TEXTS cited in the NEW TESTAMENT, compared with the HEBREW ORIGINAL, and with the SEPTUAGINT VERSION. To which are added, Notes by THOMAS RANDOLPH, D. D. President of C. C. C. Oxford, and Lady Margaret's Professor of Divinity. 4 to. Fletcher, Oxford; Rivington, Saint Paul's Church Yard, London.

This work exhibits a table of the Citations in the New Testament. These Citations in the *New Testament* are placed in the middle, between the original *Hebrew* on the one side, and the *Septuagint* translation on the other.

We are much obliged to Dr. Randolph for the publication of this work. Yet we confess ourselves at a loss to account for his omission of some passages, which are evidently quotations from the Old Testament. For instance, Mat. v. 38. is from Lev. xxi. 24. xv. 4. Exod. xx. 12, and 21-27. xxii. 24. Deut. xxv. 5. xxii. 39. Lev. xix. 18.

These, and several others, appear to be omitted. The curious will be edified by comparing Dr. Randolph's book with Spearman's third letter, concerning the Septuagint Translation,

T A B L E

Prophecies.

Isaiah	—
Jeremiah	—
Jehonah	—
Obadiah	—
Isaiah, chap. xxi.	—
Isaiah, chap. xxvii.	—

Prophecies which belong to the people of God.

Isaiah	—
Daniel	—
Isaiah	—
Isaiah	—
Isaiah	—
Isaiah, chap. xxi.	—
Isaiah, chap. xxvii.	—

A P R O P H E T I

Representing the Order and T

1. During the Israelitish polity, there prophecied, in Judah and Israel,

Under Uzziab,	—	—	{	Hosea.
				Amos.
				Isaiah, chap. i. 6.
Under Jotham and Ahaz,	—		{	Hosea.
				Micah.
				Isaiah, chap. vii. 12.
Under Hezekiah,	—	—	{	Hosea.
				Micah.
				Isaiah, chap. xviii. 22.
Against Nineveh,	—			Jonas.
Against Babylon,	—			Isaiah, chap. xiii. 14.
Against Palestina,	—			Isaiah, chap. xiv. 28.
Against Moab,	—			Isaiah, chap. xv. 16.
Against Damascus,	—			Isaiah, chap. xvii.
Against Egypt,	—	—		Isaiah, chap. xix. xx.

2. From the carrying away of the Israelites into Affyria, (2 Kings xv. 17.) unto the first expedition of Nebuchadnezzar, (2 Kings xxiv. 25.) prophecied in Judah,

Under Hezekiah,	—	{	Hosea.
			Isaiah, chap. xxiv.
Under Manasseh,	—	{	Joel.
			Habbakuk.

ICAL TABLE,

Time of all the Prophecies.

Under Jofiah,	—	{ Zephaniah.
		Jeremiah.
Against Nineveh, under Hezekiah,	—	Nahum.
Against Edom,	—	Obadiah.
Against Arabia,	—	Isaiah, chap. xxi.
Against Tyre,	—	Isaiah, chap. xxiii.

3. During the Babylonish Captivity, there prophesied, 1st. Concerning the Things which belong to the people of God,

In Judea,	—	Jeremiah.
In Babylon,	—	Daniel.
In Chaldea,	—	Ezekiel.
In Egypt,	—	Jeremiah.

2. Against the enemies of the people of God.

Against Babylon,	—	Jeremiah, chap. i. li.
Against Egypt, and	—	Jeremiah, chap. xlvi.
Æthiopia,	—	Ezekiel, chap. xxvi. 28.
Against Palestina,	—	Jeremiah, chap. xlvii.
Against Moab,	—	Jeremiah, chap. xlviii.
Against Ammon,	—	Jeremiah, chap. xlix.
Against Ammon, Moab, Edom, and Philistia,	—	Ezekiel, chap. xxv.

4. After the return from the Babylonish Captivity, prophesied,

Under Darius,	—	{ Haggai.
		Zachariah,
Afterwards	—	Malachi.

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THE
PROTESTANT MAGAZINE,

FOR AUGUST, 1782.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

UPON the whole, I approve of the plan of your Magazine, and most heartily wish it success; the disinterestedness of the proprietors, and their laudable intention of applying the profits of their work, to the noblest of all purposes, the education of the children of the poor, demands the support of every good man; the encouragement of every real friend to his country; and the assistance of the clergy of every denomination. Should not your work meet with an universal support, it will convince me, that a zeal for the Protestant cause, and a love to true christianity, are but mere names amongst us.

Permit me, however, to suggest a little improvement: you have favoured us with several portraits, and some historical prints, but these have all been the cruelties of Papists, in massacring their fellow creatures for thinking different from themselves. These are very proper, and very useful; but as variety always pleases, it may not be an improper embellishment of a religious Magazine, to adorn it with plates of some of the most striking pieces of history from the Old and New Testament. This will not only please the eye, but may be made very profitable to improve the mind, may in-

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crease and enlarge the ideas of our children, who learn any thing much faster from representations of this kind, than merely from reading an account of them. To these historical prints, I would also occasionally add, Tables explaining the sacred scriptures, or any particular parts of them; and if you would also indulge us, now and then, with some Maps of the Holy Land; you would increase our knowledge in sacred Geography.

I have taken the liberty to send you a PROPHEITICAL TABLE, from which, you will form some idea of the plan I would suggest. It was drawn up by J. VAN TILL, and may be found in *Ang. Herm. Franckii Introductio ad lectionem Prophetarum. Hel. Magd. 1724. p. 39.*

If you should think it worthy a place in your truly valuable work, I could wish it to be printed on a sheet, to fold into the Magazine. If you will accept of some other tables, they are at your command.

I am, Gentlemen,

Your real friend,

July 29, 1782.

G.

THE EDITORS OF THE PROTESTANT MAGAZINE, are much obliged to G. for his kind advice, have printed the table, he favoured them with, according to his direction; the Editors will attend to G.'s other hints, and shall esteem themselves favoured by his future correspondence, and the tables he offers.

For the PROTESTANT MAGAZINE,

BEAUTIES of MODERN DIVINES.

[Continued from Page 172.]

THE works of the Lord, says the Psalmist, are great, and sought out of all these that have pleasure therein. But which of his works is so stupendous, or carries the enraptured mind to so high an original, as that which respects the redemption by Christ Jesus? Man was produced in time, and

and stationed on this earth at the distance of no more years, than our chronology easily reckons up. But who can go back to that moment, when the Godhead sat in council on the dispensation of Grace by the Gospel? On the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that, in the fulness of time, unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord? Inspired language itself labours, we see, in setting forth the extent of this dispensation; in declaring to us what is the breadth, and length, and depth, and height of this scheme of divine wisdom, through the love of Christ, which passeth knowledge.

Known unto God, indeed, are ALL his works from the beginning. But this great work of love seems to have been ever present to him; to have engaged and occupied, if we may presume so to speak, the constant, the unremitting, the unwearied attention of the divine mind; and to have entered into all the counsels of his providence, which he had formed for the display of his glory, through all ages, world without end.

BISHOP HURD's *Sermon before the Society for the propagation of the Gospel in foreign parts*, p. 6.

The history of Redemption is coeval with that of the Globe itself, has run through every stage of its existence, and will outlast its utmost duration. The precious hope of a Redeemer was the support of fallen man; the theme of all the Patriarchs; the basis of all the Covenants; the boast and exultation of all the Prophets; and the desire of all nations.

Look round on the shifting scenes of glory, which have been exhibited in the theatre of this world; and see the success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his son Jesus; before whom all the achievements and imaginations of men must bow down, and to whose honour all the mysterious workings of his providence are now, have hitherto been, and will for ever be, directed.

Such is the uniform, immutable, everlasting tenour of that dispensation, we call Christian; the power and wisdom of God in Jesus Christ, the same yesterday, to day, and for ever.

Salvation by the blood of Christ was the eternal purpose of God, the ultimate end of all his counsels.

BISHOP HURD's *Sermon before the Society for the propagation of the Gospel in foreign parts*, p. 9.

The difficulties, the dangers, the distresses of all sorts, which must be encountered by the Christian Missionary, require a more than ordinary degree of virtue, and will be only sustained by him, whom a fervent love of Christ and the quickening graces of his Spirit have anointed, as it were, and consecrated to this arduous service. Then it is, that we have seen the faithful minister of the word go forth with the zeal of an Apostle, and the constancy of a Martyr. We have seen him forsake ease and affluence; a competency at least, and the ordinary comforts of Society; and, with the Gospel in his hand and his Saviour in his heart, make his way through burning deserts and the howling wilderness: braving the rage of climates, and all the inconveniencies of long and perilous voyages; submitting to the drudgery of learning barbarous languages, and to the disgust of complying with barbarous manners; watching the dark suspicions, and exposed to the capricious fury of impotent savages; courting their offensive society, adopting their loathsome customs, and assimilating his very nature, almost, to their's; in a word, *enduring all things, becoming all things*, in the patient hope of finding a way to their good opinion, and of succeeding, finally, in his unwearied endeavours to make the word of life and salvation not unacceptable to them.

I confess, when I reflect on all these things, I humble myself before such heroic virtue; or, rather, I adore the grace of God in Christ Jesus, which is able to produce such examples of it in our degenerate world.—O! let not the hard heart of infidelity prophane such a virtue, as this, with the disgraceful name of *fanaticism*, or *superstition*.

id.—12.

The Christian preacher has a commission to discharge, a divine message to deliver. And in such a case, men look not for ingenuity, but fidelity. An antient, or a modern sophist may make what excursions he thinks fit into the wide fields of science; and may entertain us with his learning, or his wit, as he finds himself able. He may, I say, do this; for he has only to recommend himself to our esteem, and to acquire

acquire a little popular reputation. But we have a dispensation committed to us, a form of sound words, from which we must not depart, a doctrine, which we are to deliver with uncorruptness, gravity, sincerity. We please not men but God; or if men, to their good, only, to edification.

The decorum of our character requires, too, that we be superior to all the arts of vanity and ostentation. Even in secular professions, it is expected that this rule of propriety be observed. A Physician would be ridiculous, that was more curious in penning a prescription, than in weighing the matter of it: and the Advocate would be little esteemed, that should be more solicitous to display himself, than to serve his client. How much more then may it be expected from a preacher of righteousness, that he should forget his own personal importance ~~and~~ the high concerns of his profession!

BISHOP HURD's *Sermons* Vol. i. p. 8.

To those, who may be decent in their lives, who are enough instructed in what is called morality, nay, and would take it ill to be thought wanting in a competent share of religious knowledge, a discourse on the elements of the faith may not be, altogether, unseasonable. For there are, of these, who exclude Religion, from their scheme of morality; or Christianity, from their scheme of Religion; or who professing Christianity, scarce know what Redemption means: who are yet to learn with what awful, yet filial piety, they are to look up to God the Father; who reflect not, what transcendent honour is due from them to God the Son; and who have scarce, perhaps, heard, or have little regarded, whether there be any holy Ghost.

id.—Vol. i. p. 16.

The christian religion, divine as it is in its origin, sublime in its precepts, and profound in its mysteries, condescends to apply itself to the rational faculties of mankind; and, secure in its own native truth and evidence, challenges the wise and learned to judge of its pretensions.

id.—Vol. i. p. 29.

Christianity, rightly understood, is something vastly above what reason could discover or procure for us. It is the consummation

tion of one great providential scheme, planned before the ages, and fully executed in due time, for the redemption of mankind from Sin and Death, thro' the mercies of God in Christ Jesus.

BISHOP HURD'S *Sermons*, Vol. i. p. 73.

Others may have an interest in the blood of the Cross; but our privilege is *to know*, that we have it.

id.—Vol. i. p. 77.

Assuredly the councils of Heaven will stand firm, whatever attempts we may make in our wisdom, or weakness, to subvert them. As well may we think to overturn the everlasting mountains, or push the earth itself from its center, as to defeat or set aside one tittle of that *eternal purpose*, which God hath purposed in Christ Jesus.

id.—p. 92.

[To be continued.]

For the PROTESTANT MAGAZINE.

REGENERATION and CONVERSION distinguished.

HAVING observed in the last vol. of this Magazine, p. 219—222, a very solid and ingenious discrimination between NATURAL and MORAL Ability and Inability, I have drawn out into several particulars the difference that subsists between REGENERATION and CONVERSION. The hint was taken from the great *Charnock* in his discourses on Regeneration. Vol. II. Disc. 2. p. 42, of the fol. Edition of 1699.

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|---|---|
| 1. Regeneration is the motion of God in the creature. | Conversion is the motion of the creature towards God. |
| 2. Regeneration is life infused. | Conversion is life exerted. |
| 3. Regeneration is a power to turn. | Conversion is the actual turning. |
| 4. Regeneration is a spiritual habit. | Conversion is a spiritual act. |

Regenera-

5. Regeneration is the image of God instamped. Conversion is the image of God displayed.
6. Regeneration is the law of God inscribed. Conversion is active obedience to that law.
7. Regeneration is a spiritual change. Conversion is a spiritual motion.
8. In Regeneration God turns to us. In Conversion we turn to God; and this turning is by a power in man, but not by the power of man.
9. In Regeneration man is wholly passive. In Conversion he is active.

Six views of Regeneration.

1. A divine life infused.
2. A divine habit created.
3. A divine image instamped.
4. The divine law is inscribed.
5. A divine change passed.
6. A divine birth produced.

All which are performed *solely* by the Omnipotent, efficacious and invisible operation of the HOLY SPIRIT.

For the **PROTESTANT MAGAZINE.**
DEVOTION to CHRIST, as GOD, the ETERNAL SON.

(Continued from Page 275.)

B I R D S.

YE feathered tribes that lodge in rocks, or hills, or lofty cedars, or swim on the floods, and you that charm the groves with your sweet music; ye that salute the rising sun; ye soaring larks, warble forth his praise; ye birds of passage, that rove from clime to clime, bear on your wings and in your notes his praise. All the myriads of little songsters of the woods, the groves, the bushes, and the brakes, join with the chiefs and princes of your kind, who dwell sublime in air, to honor your Lord, to praise Christ your maker and our best friend; swell the grand chorus with all your throats and voices by sea and land, to propagate his praise.

FISHES.

FISHES.

Ye whales, the giants of the sea, who toss the ocean to the skies, and drive tides of water before your monstrous bodies; ye that appear to embroil and torment the great deeps; ye terrific lords of the watry world, who reign the lawless tyrants of the scaly nations, and range without bounds, and without end; spout up the seas in praise to Christ your creator and your God, pay your tribute of praises every hour and every moment of your life.

And you, ye various tribes of mute people of the rivers, ponds, and lakes, with all the finny race of the vast seas and oceans, combine together in one grand concert, to celebrate the perfections of the redeemer, the God of the whole earth and seas.

TREES AND FLOWERS.

Ye mighty forests of cedars, ye lofty pines, ye robust oaks, ye golden groves of forest trees, ye citron groves, and all kind of generous fruits and flowers; ye ornamental bowers of sweet smelling myrtle; ye renowned trees that weep the aromatic gums! ye spicy woods of cinnamon, bring all your odours to Christ, offer all your incense to the King of Kings; and especially, ye cedars that climb into aerial heights, bow down your lofty heads from the skies, and adore and praise your maker, the God of our salvation.

BEASTS, WILD AND TAME.

Ye lions, king of beasts, with all the other savage monsters in their dens and woods; roar out your prayers for meat to your God, and roar out your praises for that food to your great provider and benefactor; confess the Lord and Saviour with your horrid roars, and shake the wilderness with loud praises to your God. Ye elephants, ye kind of walking mountains, who bear mighty castles on your backs, and hosts of armed soldiers, and men of war encamped in the air, honor him who made your mighty bulk, and wave your prodigious and wonderful trunks in his praise.

And you of swiftest powers, who leave the labouring storm laging behind; ye rapid roes and stags, wave your horns in his praise; and when with amazing velocity you fly over the plains, bow down and adore our redeeming God!

Ye

Ye harmless flocks of sheep that cloath the sides of mountains, or graze in humble vallies, praise the great shepherd of mankind, who once was patiently led as a sheep to the slaughter.

Ye herds of kine and droves of honest patient oxen, praise the incarnate God, who was once led as an ox to the slaughter, bellow out your notes to the glory of our once crucified Redeemer; and while you graze in the verdant pasture, low in praise to our patient God.

Let all the tenants of the shady woods, join with the inhabitants of the vast deserts and forests, and the tame beasts of the fields and meadows, to sing an anthem to the glorious maker of all.

Ye amphibious monsters, the prodigious sea horse, and the dreadful crocodile, open your horrid jaws to proclaim the praise of your maker, God.

ANGELS.

Ye angels of God, sons of God, morning stars crowned with glory, you who lead his armies or surround his throne, who fled from the heaven of heavens to see the Saviour born; you are all subjects of his spreading empire, sing loud hallelujahs to your sublime and lofty king, extol your wonderful God above all skies and worlds! exert your vast understandings to search deeper into his nature, perfections, and wonders of love to man, and let all nature which sickened and pined under the curse of God at the sin and fall of man, now revive, and bloom with health and beauty, because the Redeemer has lifted up the curse from a ruined world. O bless the Lord of nature, who freely and unsought brought redemption to the earth, and especially redemption to man.

M E M.

But chiefly let man be inspired with gratitude to the Lord Jesus, who has acquired such a wonderful salvation; a salvation quite undeserved, yea, not desired!

O ye sons of Adam! admire and adore till there be no spirit left within you, or power to praise; combine to praise on the highest notes, and the most unbounded and extatic strains, strive to rival in songs divine the blessed choirs of angels in heaven.

Ye various tribes and classes of his people who love him,
 and call on his name, advance his glory to the utmost height,
 and divulge his fame through all nations and worlds; let
 all his people dispersed through the earth, return his praise
 with their combined and consistent voices.
 Let all christian congregations spread around his praise,
 let all the guardian angels who attend the churches, spend
 their zeal in this blessed work of praise. And may all true
 believers, fill the temples with their loud sounding songs;
 may Hallelujahs ring through the vales and echo through the
 hills; let their united acclamations rise to the lofty throne of
 God; and the most extatic accents reach the skies!

Salvation from Christ's blood,
 Empire over all worlds,
 Majesty in government and
 Might in ruling souls;
 Thanksgiving for all blessings,
 Power to swify the creation.

Glory infinite to all God's beautiful perfections,
 To the Lamb of God who sitteth upon the throne,
 For ever and ever. Amen

For the PROTESTANT MAGAZINE.

[Continued from Page 167.]

SUCH are the characteristic features, such the ruling
 spirit and principles of the *Romish* church. What a dif-
 ferent picture of her is now exhibited to the world by her
interested friends, and her *designing* or mistaken advocates!
 They would palm upon the credulous a very opposite scheme
 of principles, to that which she hath even held and followed.
 If we take their word for it, she teaches no doctrines, nor
 ever taught any, but those of loyalty, pure morality, meek-
 ness, charity, and evangelical peace: She embraces no opi-
 nions, authorises no practices, prejudicial to any govern-
 ment whatever, or repugnant to the duties of good citizens.*

All

* The Roman Catholic peers and commoners of Great Britain, in
 their address to the Throne, previous to their obtaining the late act in
 their

All the odious things of popery are now either palliated or explained away, confidently disclaimed, speciously disguised, or artfully concealed. Nor need we be surpris'd at this. The harlot and her friends have very good reason to be ashamed of the ugly hellish brats which she hath brought forth, though they never can disprove her relation to them; and were they to acknowledge them at this time, it might spoil the hopeful intrigue, and prove the ruin of their cause. For if such execrable tenets were directly admitted, as they may fairly, upon principles which they still own, be fixed upon them, every one might readily perceive it repugnant to common sense, and good policy to afford them *Toleration*. If the whole, or any part, of the foregoing charge be just, no impartial person will hesitate a moment to decide the question. Against men of such principles, scarce any laws can be too severe, even Roman Catholics themselves being judges.

'I know it is objected, that though some of these doctrines have been sometimes adopted and practised, yet they have never been universally received by the Roman Catholic church, but, on the contrary, sometimes exploded; and therefore they can-

their favor, make the following professions :---" We beg leave to assure
 " your Majesty, that our dissent from the legal establishment, in mat-
 " ters of religion, is purely conscientious; that we hold no opinions
 " adverse to your Majesty's government, or repugnant to the duties of
 " good citizens." In a petition from the Catholics in the northern
 part of the Kingdom, more lately presented to the House of Commons,
 they boast of " their inoffensive and dutiful conduct to approve them-
 " selves harmless and useful subjects of the British empire; protesting
 " to the Honorable House, and to the world, that their conscience ac-
 " quits them of any offence either in opinions or actions, which can
 " render them deserving of those laws of extreme rigour to which they
 " submit; and that they are perfectly ready to give the most effectual
 " proofs, which the wisdom of the legislature can suggest, of their
 " fidelity to his Majesty, and attachment to the constitution of their
 " country." The superior of the clergy in Dublin, in his exhorta-
 tion printed in 1780, declares, that obedience and fidelity to princes,
 (even Protestant princes) is and EVER WAS a doctrine of their reli-
 gion.---" I congratulated myself," (says Bishop H.) " and thanked
 " my good God, for having brought me to the knowledge and com-
 " munion of that church, who justly glories in the sanctity of her doc-
 " trine, as well as in the integrity and purity of her faith; who detests
 " all those execrable tenets of which she is falsely accused," &c. And
 not only do Roman Catholics thus exculpate themselves, but Protest-
 ants must manage the same plea for them. " Their opinions are
 " harmless and merely speculative," say their advocates in parliament
 and elsewhere, " and do not in the least interfere with the quiet and
 " tranquility of the state." See the public papers, &c.

not justly be accounted Catholic principles. It is not, indeed, very easy to know what is meant by their Catholic Church, or when a doctrine or practice may be said to be Catholic therein. By the aid of an ambiguous word, and the help of a few particular exceptions, or palpable contradictions to their general rule of faith, it may not be difficult for Romanists to evade or deny almost any odious charge against their church, and to represent her doctrines and practices very different from what they really are. In one sense it is very true, that the articles referred to were never universally received by that church; but, in the same sense, it may be affirmed, that scarce any one article of the Popish system was ever universally received. Even in times of greatest ignorance, when the papacy was in its full strength, some of the above claims were never entirely submitted to, nor these doctrines unani- mously embraced. It was never supposed that the whole of that body, including the head, clergy, and all members, were always, or indeed at any one time, exactly of one mind, or faith, without variation or exception, about these or any other Catholic doctrine whatever. The truth is, notwith- standing her boast of unity, and an infallible judge of contro- versies, there never was a church upon the face of the earth, more divided and more inconsistent with herself than the Romish: and he that would try and fix her genuine princi- ples by the test of *Catholicism*, in the strict and fullest sense of the word, attempts a vain and impossible task. He will meet with endless varieties, a medley of jarring opinions and contradictions: he will find the Catholic faith of one age, destroyed by the Catholic faith and practice of another age; one nation generally believing what another generally rejects; one assembly decreeing what another damns; one approved author refusing another approved author; one irrefra- gable or angelic doctor reprobating the system of his brother; one religious order fighting against another, with mutual accusations of heresy, and the same order sometimes condemning itself. In short, he will find Popes against Popes, councils against councils, canons against canons, re- gulars against seculars, and seculars against regulars; the po- litical faith against the ecclesiastical; the faithful people against prelates, prelates against Popes, and the Pope against both; yet all of them still Catholic, and all of them equally infallible! It were easy to fill far more volumes with "*Les Va- riations de L'Eglise Catholique Romaine*," than the learned and insidious Bishop of Meaux hath done with the History of the Variations of the Protestant churches; whereby his Achillean argument may, with redoubled force and greater justice,

justice, be turned against himself, and his infallible, impregnable church convicted of division, schism, and heresy; as indeed many Protestant writers have often successfully and unanswerably done.

But if the differences and inconsistencies among Catholics themselves, be a sufficient reason for exculpating the Romish church entirely from the charge of having embraced those dangerous principles, why may she not for the same reason, be exculpated also from others? By this method of reasoning, the remaining articles of charge against her may, one after another, be disclaimed and expunged as lies and diabolical calumnies; until not one of them perhaps shall be left behind; and we may next hear it confidently maintained, that there never was such a thing as Popery in the world; but that the church of Rome hath, from the beginning, preserved the purity of the faith inviolate, notwithstanding all the errors which have been taught and patronized, all the wicked decrees which have been passed, and the manifold flagrant abuses so commonly and dreadfully prevalent in her. By this convenient method a Papist can hardly ever be at a loss to form her apology; whatever is disliked, and may not be for his purpose to avow, he may pronounce to be no Catholic principle, though innumerable times taught by Popes, casuists, and a thousand schoolmen; and perhaps by general councils too: † the errors of his mother, he may plead, are rather partial than universal, and her corruptions rather popular and local abuses, than received doctrines and established practices. Accordingly, some of her most skilful advocates, since the reformation, have in fact, had recourse to this weak and unfair plea, the better to decoy Protestants back again to their communion; some of them, as the learned prelate just

† As the sensible but subtle author of *"The State and Behaviour of English Catholics,"* hath done. In labouring to clear the Romish church of the charges brought against her by Protestants, and speaking of that charge in particular that "no faith is to kept with Heretics; that the Pope can dispense with all oaths;" &c. he says, "we reject such doctrine as impious and unchristian; it was never admitted by Catholics; if any private person believes it, he is a bad man; and no power of whatever denomination, can make it lawful to violate such engagements, though contracted with Heretics, Jews, Turks, or Infidels. We do not hold that the Pope hath power to dispense with oaths; the exercise of such a power would be a violation of the unalterable laws of justice and truth; it would be impious and invalid; and no decisions, even of general councils, can annul the sacred obligation of such engagements." See *State and Behaviour*, &c. p. 150, 151. 1st. Edit.

NOW

now mentioned, have so white-washed the church of Rome, that one of her true born sons would scarcely know or acknowledge her in the new dress in which she has been made to appear; and even a *Huguenot's* censorious eyes could hardly find a spot in her; though the mischief of it is, he has no sooner turned off his eyes from the fallacious picture, than he perceives the original as ugly and deformed as ever.

It is nothing of our business to account for the inconsistencies, or to reconcile the palpable differences in the Roman Catholic system; it belongs to them alone, who believe it, to do this, as they only are affected by the consequence. Nor is it sufficient to invalidate the charge brought against the Romish church on these points, to shew that her decisions have not been always unanimous or uniform, or her practice invariable with respect to them: it doth not therefore follow that they are none of her's; or that they have not been so received, countenanced, or allowed therein, as to prove highly mischievous in society, which history puts beyond all doubt. Nor will it follow, that there is no danger of such principles producing the same effects, and operating in a similar manner still, among those who are actuated by her spirit, and devoted to her faith and authority. Though as many and equally good authorities, and as full and direct proof, could be produced, to evince that she hath condemned and exploded these dangerous tenets, as that she hath approved or adopted them, (which yet, as to some of them, at least, cannot be done) yet this could be no sufficient exculpation; while the contrary evidence could not be set aside. These would still remain part of her principles, as much, at least, as the opposite, and a Roman Catholic would be equally bound to believe and follow both, which being impossible in fact, he must remain in as great danger of believing and preaching the one as the other. By mustering up such contrary evidence for exculpation nothing is gained in favor of the Catholic cause, but a convincing proof that it is *false* and *contradictory*, and that those who espouse it are *capable of believing any thing*.

If the principles and practices in question are found to be Catholic in the Romish sense of the word, or in the same sense in which other doctrines and usages are commonly reckoned so, this is sufficient. It is certainly no calumny to impute those doctrines to the church of Rome, or in other words, to account them Catholic principles, which have been predominant therein through ages, which have been publicly

publicly avowed and taught, and practically prevalent; and which fall under the rules and marks which Roman Catholics themselves establish and admit, for knowing what doctrines are received and approved in their church. If this be calumny, it is a calumny which they themselves are the authors of. Or, though we were to grant that the above articles were never, strictly speaking, Catholic principles, nor have been so universally received, or constantly professed, as some others; yet, if it is manifest that they have at least been partially received, have been publicly tolerated, and more than tolerated, have a near affinity with their other received principles, and natively result from them; if, in a word, it be undeniable, that they have innumerable, respectable authorities, saintly examples, and sanctified and celebrated precedents, is not this a sufficient reason for nations to be on their guard against that fruitful mother of abominations, that indulgent nurse of such heresies and crimes, until the latent poison, which has still been fermenting in her constitution, and hath corrupted her very vitals, be entirely purged out? All the formality and solemnity of public decision, the express sanction of universal approbation, are not absolutely necessary to give energy to these principles, and birth to the dangers with which they are pregnant. They were not requisite, it seems, in times past, for such purposes, and why should they be more so for the time to come? If these principles could formerly deluge all nations, within the confines of the Romish pale, with evils, while, according to the hypothesis of our opponents, they were not universally received, or established principles, *what should hinder them from doing so AGAIN?* What hath been, may be. How can it set men's minds at ease now, more than formally, to tell us that such things have not been enjoined expressly by general councils, nor approved by the universal church? Is not one *Hildebrand*, one *Innocent*, or *Boniface*, filling the papal chair, sufficient to set the world on fire? May not one aspiring *Angelm*, or *Becket*, one cruel *Banner*, or principle *Garnet*, convulse, or destroy a kingdom? May not one bigotted fanatic, one tutored *Clement*, one furious *Ravaillac*, accomplish what all the Bulls and armies of the Pope, and all the decrees of ecumenical councils could not effect? And it particularly deserves consideration, that in France, where these pernicious doctrines of the papacy have been more generally rejected and abhorred

than in any other country, they have nevertheless been so generally received, and so generally practiced, that they have become a part of the national character, and a source of national strength.

than in other Catholic countries, they have operated with more impetuous force, and have there produced the most hurtful and unexampled tragedies.

NOMIKOS.

To the Editors of the PROTESTANT MAGAZINE.

Gentlemen,

THERE is no department of periodical publication, that gives more general satisfaction than that, where-with most magazines are now embellished; the REVIEW of new BOOKS. By a just and impartial review of new publications, the reader is both entertained and instructed; his ideas are enlarged, and his judgment informed, at the same time, that his curiosity is in a considerable degree gratified. I was therefore happy, when you allotted a part of your useful publication to this purpose, although I still think you devote rather too small a portion of your miscellany, to so extensive a field for literary information. Instead of three or four pages, methinks you might safely allow whole sheets of every number to this branch; for whatever the times are, there are still a sufficient number even of vulgar publications, to furnish you matter for a review, that would fill at least, a sheet per month.

I mean not to dictate Gentlemen, but were you to adopt my proposal of enlarging the limits of your review, your extracts from, as well as your remarks upon new publications, would be more full and satisfactory. Your remarks on the late Bishop of Bristol's life, in your last, have only this fault, that they are too brief. The *Biographer* too, on several Subjects, might have furnished matter for several more disquisitions. Your criticisms on the author, are extremely just and proper, excepting, in one particular, wherein you evidently charge him with a flat contradiction, which he is only guilty of an ambiguity, in language, which appears to have led you to mistake his meaning. In your 4th query, you ask him, Is it not a contradiction to assert "that an immortal soul, must have eternally existed, before the formation of it; that is, before it existed," &c. But although I have not seen the work, I can easily observe, by the

the quotation you give us from p. 28, of the *Disquisitions*, (p. 278) that he only means "the soul which will exist eternally after the dissolution of the body, must have existed eternally, before the formation of it:" i. e. of the body which he was just speaking of.

This much gentlemen, your candour will allow me to advance in favour of an author, whose sentiments I disapprove of as much as you, but whom, I would not on that account, wish to see represented in a worse light than they merit, as indeed they contain a sufficient number of contradictions, to make them be rejected by every rational creature, not to say christian; although their folly be not exaggerated from the author's inaccuracy beyond his intention.

As nothing places any man, but especially a *publisher*, in a more amiable point of view, than a readiness to retract mistakes, your inserting of the above, may serve as a sufficient *recantation* to the author, of whose other *Disquisitions* I hope, you will give us some farther specimen, and remarks, as soon as possible.

And you will oblige,

Your constant reader,

Edinburgh, Aug. 9, 1782.

C R I T O.

To the Editors of the PROTESTANT MAGAZINE,

Gentlemen,

I AM so unfashionable as to be a great admirer of the sacred writings, and that I may enjoy and admire them more, I am endeavouring to read the New Testament in the original. I have however, met with a difficulty which I shall be much obliged to some of your learned friends to remove. The difficulty arises from our translators having Englished the word *αληθεια* in two very different senses, Romans i. 18. we read "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of man, who hold (*αληθειαν*) the truth in unrighteousness." 2 Thessalonians ii. 6, 7. we read, "Now ye know what with-holdeth (*αληθεια*) that he might be revealed in his time: for the

G g

mystery

mystery of iniquity doth already work; only he who now letteth (καταπαύει) will let, until he be taken out of the way."

I am your humble servant

July 30, 1782.

I O T A.

For the PROTESTANT MAGAZINE.
ORIGINAL LETTERS of the late learned, pious, and
Reverend AUGUSTUS MONTAGU TOPLADY.

L E T T E R III.

To — — —,

Fen-Ottery, March 6, 1767.

Ever Dear Sir,

WILL my honoured friend forgive me, if, from a kind impatience to be informed of his welfare, I take the liberty to enquire how he does? tho' writing letters is one of the things, which, in general, I am least fond of, yet I cannot forbear, dear Sir, to present you and Mrs. —, with my respects; and to wish you the joys of believing, and the comforts of the Holy Spirit. I have been returned into Devonshire, about a fortnight: Mr. — is at London, attending the service of Parliament; so that I cannot, very readily, get my letter franked. I am glad, notwithstanding, that he is absent; as he was one of the 206 members, who, this day se'nnight, carried the vote for a reduction of the land-tax, in opposition (as he writes me word) to 188, who were for keeping it up to four shillings. But, to come to matters of infinitely greater importance: I hope, Sir, you are enabled to trust your soul to Christ, and to cast your care on God. Satan, no doubt, will be ever ready to bring in the indictment, and conscience cannot help pleading guilty to a great part of the charge: but remember, that your judge is, at the very same time, your Advocate and Saviour. He is
a lover

a lover of your soul, and was the propitiation for your sins; they cannot be too numerous, nor too heinous, for mercy like his to pardon, nor for merit like his to cover. Only flee to him for refuge, fly to the hiding place of his righteousness, death, and intercession; and then, the enemy can have no final advantage over you, nor the son of wickedness approach to hurt you, in your everlasting interest. Assault you he may, in your way to the kingdom of God; overcome you he cannot, if you look, or desire to look, to Jesus for safety. Lye at his blessed feet for protection; lay hold on his victorious Cross for salvation; and then, you shall find him gracious to relieve, mighty to deliver, and faithful to uphold. Cast anchor on his love, and be happy, rely on his omnipotence, and be safe. He knows, that you are very near my heart, that not a day passes, in which I do not beseech him on your behalf; may his holy spirit diffuse his heavenly peace throughout your soul; make you be joyful with his holy visitations; and while he comforts you from on high, sanctify you to the uttermost! In life, in death, in eternity, may he be your light, your strength, and your exceeding great reward! I know that your health is so bad, you cannot read much; but you can pray; you can send up your desires, as incense, to the throne of God, almost every moment. As you sit, as you walk, as you take an airing, you may cultivate an intimacy with heaven; you may carry on a correspondence with God; you may hold silent intercourse with the spirit of grace. Every sigh, if directed to him, is a prayer; every tear, shed for sin, is a sort of oblation, acceptable to him in Christ, and shall be noted in his book. Yet, not the sighs we breathe, nor the tears we pour, are our justifying merit; but the sighs, the tears, the obedience, the death, of his co-eternal Son: his are the propitiations; *our's* are the memorial, and the proof of the work of grace, which his spirit begins in the soul. Resign yourself to his will, in every dispensation; lye passive in his hand; stir not from his footstool; take all your spiritual distresses, as commissioned from him. The cup, the medicinal cup, is of his mixing; the chastisement is the chastisement of a Father, who loves while he strikes, and whose seeming wrath is real mercy. May his everlasting arms be spread beneath you; may his grace (as I doubt not it will) be sufficient for you; may his presence be with you, with your's, and with your

Affectionate servant in him,

AGUSTUS TOPLADY.

P. S. From my earnest desire, for to have you manage every one of your affairs in such a way as may most conduce to the peace of your own mind, and the welfare of your family; I cannot help requesting leave to suggest an hint, which was my regard for you less than it is, I should certainly suppress, it is, my dear Sir, in relation to Mrs. —, and your two youngest sons; with respect to Mrs. —, God forbid that you should leave her dependent, either for habitation, or for maintenance, on your children, or on any body else. If you are not quite clear as to these two points, do let me beseech you, to revise your papers; and if there is any deficiency in either of these respects, set it right, while Providence, by prolonging your life, continues it in your power; Indeed, and indeed, you will not discharge your duty without it; nor can you expect to depart in peace, if you omit it. With regard to your two youngest sons, let me intreat you to leave them equally; they have both the same right to your affection, and to what you may design to give. Their aunt's kind intentions, ought to make no difference as to this point. It is incumbent on you, my dear Sir, to do *your* duty; and, by that means, Mrs. —, will be left (as she ought to be) at full liberty to bestow her favors on the most deserving. Weigh what I have said, and may the Lord God give you a right judgement in all things! It is not from motives of impertinence, that I have presumed to mention these particulars, but from the sincere affections I have for you and your's. Adieu, my dear friend, and forgive me, if my regard has carried me too far. My best respects, when you write next to Bath; and my kind compliments to the young gentlemen. Do not neglect to take the air every day. Once more, adieu.

For the PROTESTANT MAGAZINE.
HISTORY OF POPERY.
P A C K E T XIV.

[Continued from page 272.]

In publicos hostes omnis homo est miles.

Gregory's compliments to Mauritius, and base flatteries afterwards to his murderer Phocas. How the Roman Bishop came

came to be stiled UNIVERSAL, by means of the said Phocas, a cruel traitor.—The meaning and derivation of the word POPE, antiently attributed to other Bishops, besides those of Rome, &c.

CHRONOLOGY is the only thread to guide us in the labyrinth of history: without keeping time, there is little good music to be expected. Though we deliver our remarks in parcels, we propose to do it without disorder, since method is as well a key for the understanding, as a friend to the memory. The reader will therefore be concerned for his own sake to remember, that we have traced the Roman bishops down (or rather up) to Gregory the Great, who died *anno*. 604, concerning whom we have spoken before, (Packet XII.) and there mentioned his opposing a certain edict of Mauritius the emperor, forbidding his soldiers to turn monks. But that you may perceive, as well the then truckling condition of these (since) high and mighty ecclesiastics, as the particular genius of that celebrated saint; we will present you some of his most submissive (not to say servile) expressions to the said emperor, in two of his letters wrote on that occasion, [*Greg. l. 2. Epist. 62, 65.*] "He is responsible (saith Gregory) for it, before Almighty God, whosoever he be, that shall either in word or deed be found guilty against his gracious Lords; and so were I, your most unworthy servant, if in this case, &c." Again, "When I presume to speak unto my Lord, what am I but dust, and a very worm of the earth? Power is given to my Lord over all men, and Christ shall one day speak unto you, saying, *to thee have I committed my priests or bishops,*" (*Meos sacerdotes*, it is in the original, which in those days frequently included all clergymen.) Who can read this, and imagine him a Pope that wrote it?

But for all these compliments, a little time will better enable us to take measures of his loyalty. The said Emperor Maurice losing the hearts of his army, one Phocas, a centurian, taking upon him to head the mutineers, was by them proclaimed emperor; who, pursuing his lawful sovereign, took him and his family prisoners; and having slain his wife and children before his eyes, not sparing the little innocent which hung at the breast, did afterwards cause his master's throat to be likewise cut. A procedure so black and barbarous, that historians scarce know which to condemn most) his

his treason or his cruelty, till they consider the first (a sin ever pregnant with more) was the mother of the last.

In this tempest our Gregory shewed himself a cunning mariner; and when the wind veered about at court, was dexterous enough to shift his sails, so as to keep his present, or gain a greater gale of preferment for the future. For no sooner had this rebel tyrant scrambled into the imperial dignity, but *Servus Servorum*, his most humble servant at Rome, congratulates his bloody treason with most abominable flatteries; beginning his address (you may read it, dear Catholics, in his 36th epistle) with *gloria in excelsis*, the song of the angels at the nativity of our Saviour: "glory be to God on high, (saith he) who changeth the times, and translateth kingdoms; who sometimes in his justice sendeth princes to afflict his people, and other times in his mercy, those which again shall cherish them." For which cause we rejoice, that you are brought by providence unto the empire; let the heavens send forth acclamations, the earth leap for joy, and let all the people be glad thereof." So to Leontia, the tyrant's wife, he writes, [epist. 44.] "What tongue can speak, what heart can conceive the thanks which we owe to God, for the felicity of your reign? Let the angels give glory unto God the creator in heaven above, and let all mankind offer their thanks here on earth beneath," &c. But still these ranting compliments, are but preparatives to the grand wheedle: for he forgets not to close his epistle with begging "they would take the church of Rome into their protection, and always continue mindful of *tu es Petrus*, (thou art Peter;) assuring them, that for their pains, St. Peter would not be unmindful of them, nor fail to undertake the protection of their empire."

What all this tended to, is easily discernable, even to a purblind eye. But Gregory lived to reap but little profit by his adulation, being soon after snatched away by death; to whom succeeded Sabinian, a fellow born no-body knows where; and Platina says, none need care, for he was a very churl, suffering the poor people, in a dear year to starve, rather than relieve them with bread; and (which perhaps by some may be accounted worse) so inveterate an enemy to his predecessor, that he endeavoured to have burnt all his writings. And it was he, says Platina, who instituted the distinction of canonical hours for prayer in the church, and who ordained that tapers should be kept continually burning, especially in the church of St. Peter. But he ruled the roast not full

full a year and half; and then, (after a vacancy of very near twelve months, occasioned, it is presumed, by quarrels about election, during all which time their church was headless) comes blustering Boniface III. a man very bold, and very ambitious, who soon found means to effect that, which several of his predecessors had projected. For seeing the said Phocas, on the one side, was displeased with his rival for *universal bishop*, (Cyriacus, Patriarch of Constantinople) because he would not (the more honest man he) approve of such his traiterous murders; and on the other, was jealous lest the hatred of his doings, should cause Italy to revolt from his obedience. Thereupon, our crafty bishop resolves to take the advantage of a juncture so favorable to his design; and petitioning the said Phocas, by the large proffers which he made of his good service, obtains of him, that the church of Rome should thence-forwards be the *Head of all other churches*, and the Bishop of Rome be called, *the Sovereign and Universal Bishop*: But this, it seems, not without much ado; for so run the words of Platina, *obtinuit magis tamen contentione*, he got it at last, but not without great striving and contention. However, being mounted into the saddle, he began to ride full speed, and presently published an ordinance, that all bishops should be confirmed by the Pope, with that proud clause, *volumus & jubemus*, we will and command; and yet he was so civil, as not yet to exclude either the clergy and people from the election, or the prince from his right of ratification, only added himself as one of the *quorum* in the business. So Platina delivers it expressly, *voluit electionem, &c.* He would have their election to be made equally by the clergy and the people; and the same then to be firm and good, when approved by the prince of the city respectively, and when lastly the High Priest (meaning his own dear self, and his successors) shall have interposed his authority in these words, *we will and command that it shall be so*. This you see was a fair stride, for so young an *universal metropolitan*, who, it is like, might have advanced further, had not providence thought fit to check his ambition, by a sudden (I dare not call it an untimely) death, taking him out of the world in the the ninth month of his popedom.

Thus papal, as well as *heathen* Rome, had the foundations of her empire laid in blood. A base usurper in temporals, creates another in spirituals: a cruel rebel, to confirm himself in an ill-invaded throne, gratifies the ambition
of

of an aspiring prelate, who in requital is obliged to varnish over his treasons with a religious gloss, and wipe out of memory all his villainies, with this propitiatory act of merit towards what he was pleased to call the church. Phocas's indisputable force elevates Boniface's mitre; and Boniface's supposed sanctity, conciliates repute unto, and establishes Phocas's crown. Nor shall we wade much farther in the current of history, before we meet with just such another politic intrigue, between Pepin, deposing his master Chilperic, and Pope Zachary hallowing the pious rebellion.

Suppose now Gregory himself, risen again from the dead, had beheld his successor, so imperiously using that title which he had so formally condemned, as you have heard from his epistles; how could he avoid this necessary conclusion, drawn from his own propositions, which he so often repeated, *viz.* whosoever will be called Universal Bishop, is the fore-runner of Anti-christ? Well, here is Boniface III. willetth and requireth, nay, ordaineth himself to be so called; therefore, he must needs be the fore-runner of Anti-christ, if not Anti-christ himself. Concerning which, more hereafter. As his establisher of papal universality was a most wicked son of Belial, (for *Cedrenus in Chron.* testifies he was a drunkard, a whore-master, bloody, cruel, violent, brutish and heretical;) so likewise did divine vengeance overtake him for all his impieties: as he unjustly slew his lord and master, so he was justly slain, but with a death more ignominious; for after he had tyrannized some few years, Heraclius, a Patrician, and general of the African troops, got himself declared emperor, in 610, and making himself master of Constantinople, he deprived Phocas at once of life and empire, cutting off first his hands and feet, and afterwards (because he had been a most noted adulterer) his privities, and last of all his head, and then caused his body to be thrown into the fire. (*Duglin, Eccles. Hist.*)

As at the birth of Christ the world enjoyed a general tranquillity, and heaven and earth joined in a sweet chorus to celebrate that most acceptable time (the bright morning to the glorious day of man's salvation :) So, on the contrary, at this birth of Anti-christ, the whole system of nature put on mourning, and in disorder seemed to sympathize with the church's affliction, for this rape committed on her liberties: For so historians tell us, that at the same time the air grew pestilent, the earth became barren, the sea overflowed its banks, and a mighty

mighty mortality of men, beasts, and fishes ensued. See *Cedrenus ubi supra*, and *Platina*, in the life of Boniface III.

There lurks yet one objection that Bellarmine puts in, saying, that Phocas did not ordain this as a new institution, but only as a declaration of a thing ever acknowledged in the church; and that Gregory, did not absolutely condemn this title of Universal Bishop, but only blamed John of Constantinople, for assuming it, since it belonged to the Roman see.

I answer: The first of these is contrary to the unanimous testimony of all historians that mention this matter, as *Paulus Diaconus*, *Sabellicus*, *Blondus*, &c. And supposing that account to be right, which we have recited, p. 1. in a passage taken from *Carolus Sigonius*, about *Valentinian III.* and *Marcian*, which assigns an exorbitant power to Pope *Leo I.* that carries the date no farther back than the year 445. And we have seen that the sense of the church, the behaviour of the Bishops of Rome toward others, and their behaviour toward them all along before Boniface, was directly contrary to this claim of Universal Headship, which effectually confutes Bellarmine's pretence of its being a *thing ever acknowledged in the church*. And as to the second part of his objection, it is directly opposite to Gregory's own words now recited: besides, were it so, we should in the old epistles to, or from former Popes, find mention of this title, or at least Gregory, had he so intended, would not have condemned it absolutely, but assumed it to himself, that the world might take notice to whom of right it was due; but neither of these appearing, we may justly cashier the objection as frivolous.

But since henceforwards we shall have frequent occasion to mention the Pope, some 'tis like, would not be unwilling to know the meaning of the word, and whence 'tis derived. All the satisfaction I can give is, that some say it comes from the Greek *Παπας*, signifying a father; or the Latin *Papae*, used by *Aufanius ad Nestorem*, for a grandfather.

Some again tell us, *Papa* is as much as *Pater Patrum*, the father of fathers; or, as others would stretch it, *Pater Patriarcharum*, the father of Patriarchs; the two first syllables being only written for brevity. But rather than admit the last, I care not if I put in for an etymology; what think you if it should be derived from the Latin *Papa*! an interjection of admiration, signifying as much as *O strange*; *O la*! suitable to that of *Rev. xiii. 3.* And all the world WONDERED after the beast!

The truth is, *Onuphrius* honestly tells us, that they meant by it only Father, or great Father, in a more reverend and

respectful sense; and that antiently, all christian bishops, especially of notable cities, as Antioch, Jerusalem, Carthage, &c. as well as Rome, enjoyed that title. So Cornelius of Rome often calls St. Cyprian, Pope of Carthage. So Dionysius, Bishop of Alexandria, calls his predecessor Heraclas, *the blessed Pope*. And Sidonius, in his epistles, styles all the French bishops, that he writes to Popes. But about this time of Boniface's usurpation, (and not before) the Roman bishops, that in all things they might be singular, and above their brethren, wholly assumed and appropriated it to themselves.

A brief Account of the SABELLIAN Heresy.

ABOUT the year 260, arose SABELLIUS, an African Bishop or Presbyter, who, in *Pentapolis*, a province of *Cyrenaica*, and in *Ptolemais*, or *Barce*, its principal city, openly taught, that there is but one person in the Godhead; and in confirmation of this doctrine, he made use of a comparison. He said, that as man, though composed of body and soul, is but one person; so God, though he is Father, Son, and Holy Ghost, is but one person. Dionysius, Bishop of Alexandria, wrote against Sabellius, and Pope Dionysius condemned him in a Council held at Rome, A. D. 263.

The Sabellians, upon their master's principles, made the *word*, and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he, who, in heaven, is the *father* of all things, descended into the Virgin, became a child, and was born of her as a son; and that, having accomplished the work of salvation, he diffused himself on the Apostles in tongues of fire, and was then denominated the Holy Ghost. They resembled God to the sun, the illuminative virtue or quality whereof was the Word, and its warming virtue the Holy Spirit. The word, they taught, was darted, like a divine ray, to accomplish the work of Redemption; and that, being re-ascended to heaven, as the ray returns to its source, the warmth of the Father was communicated, after a like manner, to the Apostles. Such was the language of the Sabellians; whose heresy gave birth to that of the Arians, Semi-Arians, Macedonians, and other opposers of the doctrine of the blessed Trinity.

All the passages of the ancient authors, relating to SABELLIUS, are carefully collected by the learned CHRISTOPHER WORMIUS, in his *Historia Sabelliana*, printed at Frankfort and Leipsick, 1696.

P O E T R Y.

To the Rev. Mr. ———

SOLDIER of the living God,
 Steward of the mystic word;
 Use the gifts, on thee bestow'd,
 To the honor of thy Lord:
 Free thou didst of him receive;
 Man of God, as freely give.

Clad with zeal; as with a cloak,
 Boldly urge thy rapid way;
 Firmly grounded as a rock;
 Faithful in the trying day:
 Stand in Christ, thy sure abode,
 Safely hid with him in God.

In Immanuel's strength go forth;
 Loud his dying love proclaim;
 Dare the feeble sons of earth;
 Conquer in his saving name:
 March, with Jesus for thy guide;
 Go, for God is on thy side.

Bear the standard of the Lord;
 Fight thy captain's battles well;
 With the spirits two-edg'd sword
 Put to flight the hells of hell:
 Single thou thy foes shalt chase,
 Arm'd with all the strength of grace.

Satan and the world may join;
 Hell and death with thee engage;
 Strong thou art in pow'r divine,
 Safe amidst their blackest rage;
 Jesus shall thy soul confirm,
 Lift thee up above the storm.

Vainly shall the blinded crew
 Strive thy progress to withstand ;
 Thee they never shall subdue,
 Guarded by the Savior's hand :
 God hath said, concerning thee,
 As thy day, thy strength shall be.

But if Jesus should depart,
 For a season cease to smile ;
 Proving what is in thy heart,
 Leave thee to thyself awhile ;
 He again thy stay will prove,
 Bear thee in his arms of love.

When thou dost, in secret pray'r,
 Find a ready, free access ;
 When thou tellest all thy care
 Sweetly at the throne of Grace ;
 Me to Jesus then commend :
 Think upon thy distant friend !

A. M. T.

*Scripture Names of CHRIST, expressive of his
 Nature, and his Offices*

LOW at thy feet, O Christ, we fall,
 Enabled to confess
 And call thee, by the Holy Ghost,
 The Lord our Righteousness.

*God over All, for ever blest ;
 With thy great Father one ;
 The Brightness of his Glory Thou ;
 His Servant, and his SON.*

*Author and Finisher of Faith
 In all that know thy name :
 A Lion to thy stubborn foes ;
 But, to thy friends, a Lamb.*

Sceptre

Sceptre of Israel, Prince of Peace,
Immortal King of Kings:
A Sun, that cherishes and shines
With balm beneath his wings.

The Gift of God to fallen man;
The Lord of Quick and Dead:
A Well of Life to fainting souls,
And their sustaining bread.

Foundation of his people's joy,
Their pardon, and their rest:
On earth our Sacrifice for sin;
In Heav'n, our great High Priest.

The Lord of Life, who tasted death,
That we might Heav'n re-gain;
The source of blessing, who, on earth,
Was made a Curse for man:

Was poor, that Adam's needy sons
Treasure in him might find;
Repairer of our dreadful breach,
Restorer of mankind.

Thy merit, to the tree of life,
Hath open'd free access:
With thy fine linen deck our souls,
Thy perfect righteousness.

With that celestial robe indu'd,
We ev'ry foe defy:
On earth, it shall our armor be;
Our glory, in the sky.

A. M. T.

MERCY MAGNIFIED.

O FOR a message from above,
 Some pledge of my Redeemer's love;
 Some heav'nly wine to fill my cup,
 To lift my drooping spirits up!

Sinking

Sinking beneath thy thunders, Lord,
 I own the justice of thy word;
 Shou'dst thou command me down to dwell,
 Deep in the dismal pit of hell.

But thou my God, art still my trust,
 Thou canst forgive, and yet be just;
 And make the vilest of the race,
 A living monument of grace.

I bless thy mercy all divine,
 That tend'rest attribute of thine;
 Reveal'd the guilty to forgive,
 The deepest misery to relieve.

*A Prayer for the Success of the Gospel, upon laying the
 first Stone of a new Place of Worship.*

O That thou wou'dst thine heavens rend,
 And with thy mighty grace descend;
 Proclaim thy name of great renown,
 Subdue the world, and wear the crown.

Ride in the chariot of thy word,
 Ride on and prosper mighty Lord:
 From conqu'ring, and to conquer go,
 And bring a world of rebels low.

Bid thy commission'd saints, proclaim
 The glories of the Saviour's name;
 Till worlds unborn shall learn to praise
 The conquests of almighty grace.

As doves salute the rising day,
 And to their windows haste away;
 O teach a sinful world to fly,
 And seek the regions of the sky.

From pole to pole let sinners know,
 The wonders that thine arm can do;
 Till all the kingdoms shall become,
 The kingdoms of the Lord alone.

REVIEW OF BOOKS.

AN ADDRESS TO THE PRESIDENT OF THE PROTESTANT ASSOCIATION; INCLUDING REMARKS ON STRICTURES, LATELY PUBLISHED ON THE STATE AND BEHAVIOUR OF ENGLISH CATHOLICS. R. Faulder, New-Bond-Street.

WE most sincerely wish this pamphlet was read by every Protestant in the three kingdoms; it would convince them, that the spirit of Popery is ever the same.

The author of this pamphlet is reported to be a Mr. B——n, who is also said to have written the pamphlet entitled *The State and Behaviour of English Catholics*; and we are much inclined to believe the report, as we cannot think, an uninterested person could be worked up to such a degree of phrenzy, as is manifest the writer of this little piece is. After nineteen pages, replete with malice—falsehood—scurrility—and abuse; he addresses the noble President of the Protestant Association, with this very elegant, polite, and sublime passage, “My Lord, the hand that wilfully oppresses innocence is the hand

“of a tyrant. I call on God
“to wither it! Felix, I see
“thee tremble. If the ar-
“tillery of heaven in the un-
“fathomable designs of Pro-
“vidence, is not suspended,
“it will break on thy head in
“fiery vengeance.”

After this violent storm a calm ensues; and our author goes quietly on for a few pages, that he may recover his exhausted strength to renew the attack on his Lordship: he, therefore, leaves him, for a while, to assault the poor author of the *Strictures*, whom he supposes to be “the venerable inhabitant of the City Road.” But weak as the attack must needs be, after such a dreadful storm, he makes a merit of the feeble endeavour, “his hairs are gray, and I respect them.” “The eagle seldom amuses itself with catching flies.”

The author, who can wilfully misquote the words of his opponent, justly deserves, and generally meets with scorn and contempt.

The first quotation this author makes from the *Strictures*, is evidently misquoted and wilfully misunderstood: P. 24, this writer says, “You observe (p. 26.) whether

the

" the many plots attributed
 " to Papists were fictitious or
 " real, I will not determine,
 " as it signifies very little to
 " me, who have no desire to find
 " them guilty." " It signi-
 " fies very little to you, whe-
 " ther Papists were guilty of
 " plots, or not! My Lord,
 " I believe you; that is, you
 " care not whether they suf-
 " fer justly, or unjustly,
 " provided they suffer."

We beg to quote the whole
 passage from the *Strictures*,
 and then ask, if an honest man
 could have dared to put such
 a construction on it.

" I thought it necessary
 " to defend the Reformation
 " from your false and cruel
 " accusations, yet I do not
 " mean to follow you through
 " your historical account of
 " the English Catholics from
 " that period to the present.
 " It would require much
 " time to examine accurately
 " and dispassionately every
 " circumstance that has hap-
 " pened relative to such a
 " body of men for upwards
 " of two centuries. Whe-
 " ther the many plots attri-
 " buted to Papists were fic-
 " tious or real, I will not
 " determine, as it signifies
 " very little to me, who have
 " no desire to find them
 " guilty, nor want any pre-
 " text to oppress them."

After such a specimen of
fair reasoning, the reader will

expect little else but what is
 similar to it.

Sixteen pages are then em-
 ployed to prove that the per-
 sons who committed the riots
 in June 1780, had blue cock-
 ades in their hats; these
 proofs are selected from the
 trial of Lord George Gor-
 don.

The writer of the *Stric-
 tures*, p. 11, asks " If the
 " English Catholics did not
 " object to take the oath pro-
 " posed by the act of the
 " eighteenth year of his pre-
 " sent Majesty? And if a
 " council was not held at
 " Paris, to deliberate on the
 " subject." To this question
 the author of the pamphlet
 before us answers, (p. 60.)
 " They neither objected to
 " the Oath, nor was any
 " council held on the sub-
 " ject." As this is evident-
 ly intended to cast a reflection
 on the veracity of the author
 of the *Strictures*, we think
 ourselves bound in justice to
 that gentleman, to acquaint the
 public, that he has informed
 us " that these two particu-
 " lars were communicated by
 " a Roman Catholic noble-
 " man, whose veracity he
 " cannot doubt; nor, in-
 " deed, is it at all likely that the
 " noble Lord would have re-
 " lated such a matter if he
 " had not had the fullest as-
 " surance of the certainty of
 " it."

In p. 60, of this pamphlet we find the author very angry with the writer of the *Strictures*, for mentioning the swarm of Jesuits that have taken shelter in this island since their expulsion from Popish countries; and p. 62, he says, "I wish at the same time to inform, that all this report about Jesuits is a groundless fiction." We beg permission to bring evidence before our readers to prove, that *this report about Jesuits is NOT a groundless fiction.* The witness we would produce before the tribunal of the public is, no less a personage than a very eminent and learned prelate of the church of England, Dr. Thomas Newton, late Bishop of Bristol: in the second volume of his works, that are just published, his Lordship informs us p. 670, "That one cause (of the increase of Popery) without doubt, is the late arrival of so many Jesuits in this country, who having been driven from other kingdoms, have taken shelter in this land of liberty. Never was there a set of men that acted more contrary to their name and profession, they call themselves by the name, and profess themselves the peculiar disciples of the meek and lowly Jesus; but they are in reality, and have

been from their first institution, the pests and incendiaries of the world. They have filled all the courts, all the kingdoms of Europe with their plots and intrigues, their assassinations and murders, erect every where a dominion within a dominion: and, where they are out of the reach of the civil power, in South America, they are laying the foundations of what may perhaps one day prove the greatest empire upon earth. It is no wonder therefore, that so many princes grown jealous of their continued encroachments and usurpations should banish them from their dominions, and that England should prove in this instance, what it hath been in many others, the sink and receptacle of all vices. The lenity of the government invites them hither; and they have the gratitude and generosity to return all the evil they dare for all the good they receive. It cannot be presumed or expected, that such turbulent spirits, who cannot live quiet under princes of their own communion, should ever become loyal subjects to those of a different religion. But yet, artful and insinuating as they are, they will have the cunning and address to show

" show themselves as little as
 " possible, till a favorable
 " opportunity shall offer it-
 " self. Like moles they work
 " under ground, undermin-
 " ing the faith and con-
 " science of as many as come
 " in their way: and their
 " operations are visible, while
 " they themselves remain un-
 " seen. It is the more diffi-
 " cult to guard against them
 " by reason of the variety of
 " shapes which they assume,
 " and the surprising changes
 " and metamorphoses which
 " they undergo. They sel-
 " dom appear in their proper
 " character; sometimes they
 " mingle among fanatics and
 " dissenters of every denomi-
 " nation, are themselves the
 " loudest in declaiming
 " against Popery; sometimes
 " they descend to the lowest
 " trades, the meanest offices
 " and employments; and in
 " the worst sense of the
 " words 'become all things
 " to all men that they may
 " by all means gain some.'
 " They take as many forms
 " as Proteus, and like Pro-
 " teus too they must be
 " manacled and bound, be-
 " fore they will return to
 " their own shape, and con-
 " fess the truth. But the
 " greater their artifice and
 " disguise, their zeal and ac-
 " tivity, the greater also
 " should be our attention and
 " caution, our diligence and
 " assiduity in forewarning

" and fore-arming our people
 " against their wiles and tra-
 " tagems, admonishing and
 " exhorting them (Matt. vii.
 " 15.) *to beware of false*
 " *prophets, which come to*
 " *them in sheeps cloathing,*
 " *but inwardly are ravening*
 " *wolves;*" (Ephes. vi. 11,) *to put on the whole armour*
 " *of God, that they may be*
 " *able to stand against the*
 " *wiles of the devil;*" (1 Pe-
 " ter) *to be sober, to be*
 " *vigilant, because their ad-*
 " *versary the devil, as a roar-*
 " *ing lion, walketh about seek-*
 " *ing whom he may devour.*
 " It is a breach of charity to
 " think ill of another man
 " before you know him, but
 " it is no more than prudence
 " to suspect a Jesuit. If he
 " happens to be a good man,
 " it must be owing to the
 " goodness of his nature, his
 " education and principles
 " have a contrary effect."

In the 94—99 pages of
 the *Strictures*, the author has
 produced several proofs of the
 increase of *POPISH* schools;
 the writer of the Address to
 the President of the Protec-
 tant Association, instead of
 shewing these proofs to be
 false, and that there is no in-
 crease of *POPISH SCHOOLS*,
 presents us with the following
 very liberal reflection—"Will
 " the voice of malevolence
 " never be silenced? Your
 " Lordship knows, their
 " schools have not increased;
 " the

" the public also knows it.
 " But as soon shall the North
 " wind soften into social be-
 " nevolence, the heart of a
 " SCOTCH PRESBYTERIAN,
 " as a member of your Com-
 " mittee shall cease from cal-
 " umny, or dare to speak the
 " truth."

This valiant champion for Popery having now regained his strength, we find him p. 65, boldly asserting, that " The opinions, *that faith is not to be kept with heretics; that princes may be dethroned:*" he boldly asserts, we say, " that these were tenets *never held by the church of Rome.*" After such an assertion, so contradictory to the writings of their most approved authors, and so contradictory to history; we cannot be surprized at any thing this gentleman shall think proper to say, however contradictory even to himself; p. 71, he tells us " Were it in his power, he would give an unbounded liberty to the thoughts and actions of all men." We presume he thinks the Protestant Association are not men, or else he could not have been so inconsistent as to have written 72 pages to *abuse* the President and Association for the exercise of that liberty, which he seems so anxious to impart to all mankind. But if he should allow them to be men, and yet desire to exempt them

from this *unbounded liberty*; we must desire to apply his own words to himself " He alone should be deprived of this liberty, who refuses it to others."

The works of the right Reverend THOMAS NEWTON, D. D. late Lord Bishop of BRISTOL, and Dean of ST. PAUL'S. Rivington, St. Paul's Church-Yard.

Vol. II.

This volume contains thirty dissertations, nine occasional sermons, and five charges.

DISSERTATION I.

ON MOSES and his WRITINGS.

In this dissertation, the Bishop proves Moses to be the author of the Pentateuch: 1 from general fame and tradition: 2, from citations by other ancient authors: 3, from being delivered to a whole nation together: 4, from internal proofs and arguments; 5, from other considerations and reflections. His Lordship next proceeds to shew that Moses is an author deserving peculiar regard and attention, being the oldest author now extant: 2, of great fame among heathen writers: 3, well qualified to write: 4, a fine writer: 5, an honest and disinterested writer: 6, an inspired writer.

DISSERTATION II.

On the history of the creation, and the fall of our first parents.

This dissertation is greatly inferior to the former: there are several things in it very exceptionable; but the narrow limits of our work, prevent our pointing the whole of them out. The learned, we presume, will not agree with his Lordship in opinion that "the sun, moon, and stars, were created the first day;" when Moses has expressly told us, Gen. i. 14, 19, they were made the fourth day. We would beg to recommend to our readers who intend to peruse this dissertation, to read with it good Bishop Patrick's commentary on the first chapter of Genesis.

Nor should we chuse to subscribe to the following passage of his Lordship's, viz. "After the general account of the creation, a more particular detail is given of the formation of man and woman, as well as of their fall. But in this part of the narration, the language is *extremely figurative*, being taken from the ancient pictures and hieroglyphics, wherein these transactions were first recorded." P. 65.

Upon our first perusal of this passage we were a little surprized, and therefore

very attentively read the remainder of this dissertation, to discover his Lordship's sentiments as to *the fall*; but we are obliged to confess, that we are not able thoroughly to get at the Bishop's opinion on that very important subject, tho' we think we can form a tolerable judgment. The author's short comment on the threat, "*thou shalt surely die*," is this, "*thou shalt become mortal*." But the event has proved that much more was implied, than we generally affix to the idea of *Mortal*. Athanasius is of opinion that the doubling the expression "*dying thou shalt die*," denotes, "*he should not only die but remain in the corruption of death*." So Adam and we his posterity certainly would *if God*, "*who is rich in mercy, had not, when we were dead in sins, quickened us together with Christ*." (Eph. ii. 4.)

To help our readers to form some idea of the Bishop's sentiments, we shall insert the following passage; "What was the particular nature of the sin of our first parent, it is not an easy matter to determine. Eating of the forbidden fruit is nothing more than a continuation of the same hieroglyphic characters, wherein the history of the fall was recorded before the use of letters."

“ letters. It was plainly the
 “ violation of a divine pro-
 “ hibition; it was indulging
 “ an unlawful appetite; it
 “ was aspiring after forbid-
 “ den knowledge, and pre-
 “ tending to be wise above
 “ their condition. So much
 “ may be safely asserted
 “ in general; we bewilder
 “ and lose ourselves in the
 “ search of more particu-
 “ lars.”

DISSERTATION III.

On the history of the anti-
 diluvian world.

In this dissertation we meet
 with several criticisms worthy
 the attention of our readers,
 and two of which we shall
 transcribe. The first is on Gen.
 iv. 15, “ It is commonly said
 “ that God *set a mark upon*
 “ *Cain,*” and various and ri-
 “ diculous have been the con-
 “ jectures of what kind this
 “ mark could be: but the
 “ true meaning of the text
 “ is, that God gave him a
 “ sign or token to confirm
 “ his promise; such as was
 “ frequently asked, and fre-
 “ quently granted in succeed-
 “ ing times, as we read in
 “ other parts of scripture;
 “ and such (whatever it
 “ was) as now allayed and
 “ quieted Cain’s fears and ap-
 “ prehensions.”

The other is on Gen. iv.
 23, 24.

“ Of Lamech Moses hath
 “ thought fit to preserve
 “ (Gen. iv. 23, 24.) a short

“ fragment, which was hand-
 “ ed down by tradition, and
 “ appears to have been com-
 “ posed in metre, to be sung
 “ perhaps to some of his son
 “ Jubal’s instruments of mu-
 “ sic. As we know not the oc-
 “ casion, we cannot be certain
 “ of the meaning of this lit-
 “ tle sketch of ancient poetry.
 “ But what appears to me
 “ the most probable account
 “ of it is, that the family of
 “ Cain having long lived un-
 “ der apprehensions of
 “ Adam’s family coming and
 “ taking revenge for the
 “ murder of Abel, and Tu-
 “ bal Cain having lately in-
 “ vented weapons and instru-
 “ ments of war, Lamech
 “ therefore proclaims unto
 “ his wives, who were more
 “ liable to these fears and ap-
 “ prehensions; that they
 “ might now rest in peace
 “ and security. What rea-
 “ son is there for these fears
 “ and apprehensions? Have
 “ I slain a man that I should
 “ be wounded, and a young
 “ man that I should be
 “ hurt? For with the Ara-
 “ bic version I would read
 “ the sentence interrogative-
 “ ly, which interrogation is
 “ equivalent to a negation,
 “ as the Chaldee paraphrases
 “ it, *I have not slain,*” &c. If
 “ then the murder of Cain,
 “ who committed the fact
 “ shall be amply avenged,
 “ *avenged sevenfold,* as God
 “ hath declared; surely the
 “ murder of Lamech or any
 “ of

" of his innocent family shall
 " be more amply avenged,
 " *avenged seventy and seven-*
 " *fold.*" Wherefore be of
 " good courage, I have done
 " no violence, and I fear
 " none."

*An Address to the People of
 SCOTLAND, on ECCLESIASTICAL and CIVIL LIBERTY. Edinburgh, 8vo.
 24 pages.*

It is with no small pleasure we introduce this excellent little tract, to the notice of our readers. The people of Scotland, have been long branded by party scribblers in this country, as a set of slavish mortals, totally insensible to the value of freedom, and only capable of being excited to action, by a spirit of *Bigotry and Fanaticism*. The present publication, plainly evinces that, whatever their leading men may be, there are many among them, who set as high a value upon the blessings of both Civil and Ecclesiastical Liberty, as any on this side the Tweed.

Of the latter species of freedom, it would seem indeed, that they entertain, higher ideas than even Englishmen themselves; for *FEUDALTY*, which in England is hardly reckoned an *inconvenience*, appears, from the publication before us, as well as, from repeated adver-

tisements and resolutions, lately inserted in all the Scots papers, to be esteemed by the great body of the people in Scotland, an *intolerable grievance*. It must indeed be acknowledged to their honor, that the Scotch are much more jealous of their religious privileges, and much more sharply sighted, with regard to any encroachments upon them, than the majority of people in this country. Their spirited, tenacious, and successful opposition, to the late intended repeal of their penal laws against Popery, affords a clear proof of this; and their present endeavours to obtain a complete restoration of their ecclesiastical privileges, (which we hope will prove successful) confirms us in the opinion, that the people in general, are more attentive than those of the sister kingdom, to the ONE THING NEEDFUL.

We hope our English readers, will excuse our paying this just compliment, to a people, who have often been abused in our party publications, and who have of late suffered, not a little in this respect, on account of their steady and unanimous zeal for the Protestant cause. We mean not to throw out the smallest insinuation of reflection, against that noble and patriotic zeal which, on all proper occasions, animates the breasts

breasts of Englishmen in favour of civil liberty. But when we compare the different spirit of the two nations, and contrast the languid Laodicean spirit of the English, with the heroic firmness of the people of Scotland, concerning religious matters; we cannot help thinking the two sister kingdoms may be aptly likened to the patriarchal brethren of old, the one of whom most assiduously sought after, and obtained the promised blessing, while the other neglected and sold it for a mess of pottage.

Our correspondent to whom we are indebted for this spirited piece, informs us, that the author is a public spirited clergyman, of the church of Scotland, who, in order to forward the great objects his countrymen have in view, has published and dispersed several hundred copies *gratis*. The work evidently appears to have been written betwixt the late *total* and *partial* change in administration.

Our author introduces the work, with the following very just observations:

“ To the love of ecclesiastical liberty, the people of every country in Europe owe any degrees of civil liberty they possess. And it must give pleasure to men of liberal principles, to observe that spirit which animated our

fathers, still continuing to animate their sons. From certain advertisements published in our newspapers, it appears, that sentiments of ecclesiastical liberty have not yet deserted the breasts of a considerable body of citizens in the west and interior parts of this country. That which is most surprising is, that the upper ranks of men seem to have reconciled themselves to that mode of settling churches, which, of all others, is most expressive of their own insignificance. Is it because men of fortune have lost all regard to religion and virtue; that they are satisfied with the arbitrary execution of the law of patronage, practised by this church for upwards of thirty years? Does not this mode of settlement put the whole body of landed gentlemen (patrons only excepted) upon the same footing, in the choice of a minister, as the meanest cottager of their estates? Nor is it possible to conceive a gentleman placed in a more contemptible situation than when a minister is obtruded upon him, his family, and his tenants, by the influence of a deacon or a bailie in a country burgh, who has the merit of having voted for a member of parliament. This influence is exerted in favour of a school-master, on account of the great

great care he has taken to correct and instruct the sons and daughters of the magistracy for a course of years. If a calculation is made of the settlements of churches for several years past, it will be found, that schoolmasters have filled a great number of our pulpits, in consequence of a previous bargain struck between them and their employers. Nor can the servile spirit, and the adulation of power, which has disgraced the church for many years, be better accounted for, than by tracing them up to the education of those, who have by such pactions obtained presentations. Much has been said of simoniacal practices. Whether such pactions do, or do not fall under this denomination, I leave it with you to judge. Certain it is, that gentlemen, who can afford their sons a liberal education, do not now commonly train them for the pulpit; for this plain reason, that young men of liberal principles and independent spirits, though possessed of the highest qualifications, will lie at the pool through life, if they have not obtained a patron by means of such as have been represented."

Our author thus concludes the address on Ecclesiastical Liberty.

"It is not from the General Assemblies that you can expect much relief. Perhaps

the present are still more zealous partizans of patronage than the late rulers of the church. They want the experience, the discernment, the mild address, and candid eloquence, of him who was distinguished above all others by his authority and influence in former Assemblies. That avowed contempt of the people, that petulant insolence to those who differ from them, that domineering spirit of persecution, and that open apostacy from the moderate and orthodox habits of thinking and acting, which rendered your fathers so truly venerable, are characteristic of those who now would manage your Assemblies. From them, therefore, you may expect every discouragement. Still there are in the church as many of the laity and clergy as may conduct the object of your wishes to a comfortable issue; only be not discouraged by casual obstructions. Act with vigour and firmness, and associate for a purpose so interesting to your wishes. Above all, secure to your cause the patronage of the glorious Administrator of his church, by a steady adherence to truth, a gentle forbearance to those who differ from you, and a lively faith in the protection of that power, who will reward your honest endeavours in this and a better world.

THE
PROTESTANT MAGAZINE,

FOR NOVEMBER, 1782.

For the PROTESTANT MAGAZINE.

A DEMONSTRATION of the IMMORTALITY of the SOUL.

(Communicated by the Rev. Mr. Ryland, sen. of Northampton.)

A Definition of the SOUL.

THE soul of man is a vital, spiritual, and immortal substance, endowed with an understanding and will; and various passions, erected with an inclination to the body, and infused into it by its Creator the Lord Jesus Christ, in conjunction with the divine Father and the Holy Spirit.

SECT. I. *On the SHORTNESS and UNCERTAINTY of the Life of the BODY.*

This mortal life in its full bloom and vigour, is so precarious, and in its utmost extent, so short and transient, that in the opinion of men of prudence and reflection, it mightily abates the value of the most desirable enjoyments of this world; and it is just matter of astonishment, that since all men have a perfect assurance, that their state of existence here is so uncertain, and flies away with such rapidity, that the present satisfactions and delights, which they must leave

so soon and for ever, should not fall under greater and more universal contempt.

SECT. II. *Two parts of life out of three are lost in mere naked existence, without improvement in knowledge and holiness, or advancement in happiness and usefulness.*

The longest life is a fugative and inconsiderable duration : but if we abstract from it those parts in which we have but a naked, or undelightful, or miserable being, and therefore not to be valued, upon such a calculation, how great must the discount be ? If we do not reckon the life of man to begin till he is in possession of himself, and can exercise the faculties and powers peculiar to his species ; we must not only cut off the stage of infancy and childhood from it, but likewise that of old age, which for the greatest part is only the flat leavings of life, decayed and drawn off to the lees : when, though the animal survives, the man does scarcely exist. And yet, by how many other ways is our short time contracted ? Acute pains, languishing sickness, and wasting labour ; besides tormenting envy and anxious care, uneasy malice and exquisite grief ; the violent perturbations and tempests of the soul, arising from a thousand various causes ; by the numerous gaps and breaks which they make in life, reduce its duration to very scanty limits. Add to these, rests and interruptions, the necessary returns of sleep, which suspends the exercise of our intellectual and sensitive faculties ; and it will appear, that all together they defraud us of two thirds of our time. If these allowances are made, and the account is justly stated, what a mean ballance will remain, as the claim of life, if taken in the view before described ?

SECT. III. *Our life but a moment, compared with Eternity.*

So short is the extent of our present existence, if considered in an absolute sense ; but how momentary will it seem when compared with ages that never end ? What is this span of life, when we reflect upon interminable duration ? What is time but a little rill or drop, compared with the boundless ocean of eternity ?

As this terrestrial globe is reduced to a despicable spot, when we contemplate the immense body of the sun, and as the sun itself loses his magnitude, and is no more than a glowing

glowing atom, when we consider the amazing circumference of the universe is contracted to the minutest size, if set in competition with the gulphs of space that lie beyond it, and the unlimited heights and depths, and still increasing lengths and breadths of vast immensity. In like manner should the life of man continue many ages, even as long as the sun and moon endure; yet when measured with immortality, it would shrink to an unextended point. What is man but the tenant of a mould of clay, endowed indeed with angelic faculties, but a perishing weight and an insect in duration? What is this intelligent creature, who thus dissolves like the morning cloud, and as the evening dew vanishes away? And what is life but a tender flower that unfolds its beauty and dies in its bloom; an empty vapour of the air, that as soon as kindled, glances by our sight, and expires in a sudden flash? So short is the continuance of man in this mortal state, if compared with endless duration?

SECT. IV. *A matter of vast importance to enquire about the Soul.*

It must therefore be a matter of the highest importance to make enquiry, whether by death, the life of man is totally extinguished, and the body complicated with the common mass of matter, never again to be collected and reunited; or whether it will be continued in different circumstances, and another mode of existence: and though the frame of the body be ruined, and its parts dissipated and blended with the common mass of matter; whether that which we call the soul or the mind, shall survive in a separate state and never know corruption.

SECT. V. *The Mortality of the Soul destroys all Religion and Morality.*

If the soul is dissolved and perishes with the body, and no future existence is to be expected, then the foundation of all religion and obligation to moral duties, if they are not destroyed, will be rendered insignificant and ineffectual; for no temporal considerations will restrain degenerate mankind from following their vicious inclinations, as if they had an unlimited and arbitrary power over their actions. But on the contrary, if it be established by convincing evidence, that the soul is immortal and outlives death in a state of separation from the body, this will naturally lead a prudent

and considerate man to bespeak himself in this manner. " Since after this body is buried in the grave, I shall still remain in being, nor will my existence be discontinued in any period of duration, it is of the highest concern to know, whether I shall be happy or miserable in that everlasting state. I am a creature and a subject of the supreme ruler of the world, and by the rational faculties with which I am endowed, I can easily discern there are many natural laws and moral duties which I am bound to obey; and that therefore I am an accountable being, and shall be rewarded or punished, according to my observance or contempt of those divine precepts and rules of life; and how terrible will be the sentence, should I be condemned to endless sufferings and despair? would not that man be looked on as incapable of reflection and deserted of common sense, who should chuse, for the sake of one hour's pleasure, to endure unremitting torment and anguish of heart during the whole remainder of his life? But how infinitely greater an instance of folly and distraction is it, for the sake of the short-lived enjoyments here, to draw upon ourselves divine displeasure and endless misery hereafter?

SECT. VI. *The Immortality of the Soul has employed the best authors in all ages.*

This point then of the soul's immortality, being of such great consequence, it is no wonder that it has exercised so many excellent pens, as well in the pagan as the christian world. Plato, Plutarch, Avicenne, and Nemefius, are celebrated authors on this subject; and since the evangelical revelation has brought life and immortality to light, many have writ with great strength of reason on this article of our belief, but none with so much force and perspecuity, as some late writers of our nation. The best authors in our language are—1st Flavel—2d Howe—3d Bates—4th Blackmore, Sir R.—5th Benj. Bennet—6th Matt. Henry—7th Dr. Young.

SECT. VII. *So great a Truth cannot be too much urged on all Men in the World.*

But since so great and important a doctrine cannot be too much illustrated and confirmed, especially when we reflect upon the present prevailing power of impiety, which maintains its ground against the most vigorous assaults of reason, spreads

spreads its contagion, and makes profelytes in defiance of the religion and the laws of the kingdom. I have thought useful and seasonable to publish this essay, in which I have endeavoured to add some new arguments, and to give greater force and clearness to those that have been already urged by others, to support the belief of the soul's immortality, by casting them in another form that they may highten the evidence of the demonstration. The great spring, whence the deplorable decay of piety, and the universal corruption of manners that threaten this nation with ruin, are derived, is the disbelief of a future state of life, or a fluctuation of mind about its certainty, or an indolent inattendance to it. Nor can the virtue of this nation, which must be allowed, to our great dishonour as well as danger, to be in a languishing condition, if not at the last gasp, be recovered to a vigorous and healthful state, till a warmer and more general belief of a future life of happiness or misery shall take possession of our minds, determine the choice of our ends, and govern the course of our actions; for without the motives drawn from the certainty of the rewards that attend the practice of virtue, and the punishments decreed to irreligion and vice in the next state of life, powerfully applied to our hopes and fears, the strength and support of piety and moral goodness fall to the ground.

That the passions are the blemish and disgrace of human nature, the distemper and diseases of the mind; and therefore entirely to be subdued and eradicated was the absurd and extravagant opinion of the stoic philosophers. Hence they inferred, that hopes and fears were not only unnecessary, but inconvenient and hurtful, and therefore should not be the springs and principles of our actions. That we should not be deterred from immorality by the apprehensions of consequent shame and punishment, nor pursue any good and generous design from the expectation of a future reward; but in short, that virtue should be esteemed and embraced for its native beauty and intrinsic perfection. In conformity to this erroneous sentiment, they endeavoured, though with fruitless labour, wholly to extinguish the natural emotion of the soul, and pretended to court virtue under no views of advantage, but for its own inherent excellence.

About two hundred years before the incarnation, one Saddoc, a disciple of Simon the Just, and the founder of the Sadducees, the first sect among the Jews, professed and propagated the same doctrine; though some affirm, that he only
asserted,

verted, that if indeed there were no future state of retribution, yet an innocent and pious life ought to be pursued, as good and delightful in itself, and vice to be resisted and avoided, as ignominious and detestable, from its own intrinsic turpitude; upon which his unwary scholars mistaking their master, as if he had taught that no future recompence was to be expected, took up this doctrine and maintained it against the Pharisees.

To excite a man to the esteem and love of virtue, by the sole representation of its excellent and amiable properties, abstracting from all prospect of present or future recompence, at first sight, seems to heighten its idea, and makes us believe, that those who thus adhere to it, act from a more generous and sublime principle, than they who court her under mercenary views, and are more in love with her fortune than her beauty.

But if this be examined it will soon appear, that by thus refining and exalting the notion of virtue, they have destroyed its force and dismissed its followers. For though it is true, that setting aside the consideration, that virtue and religion expose men to the loss of liberty, estates, and life itself, during the violence and persecution of cruel tyrants, the dictates of reason would determine us to the choice of a just and religious life; yet, if we reflect on the the innate depravity and corrupt habits inherent in the minds of men, by which they are powerfully swayed to gratify their passions and inordinate appetites, it must be allowed, they will not be attracted by the naked charms of virtue, nor affrighted by the mere deformity of vice from their criminal enjoyments. We find by constant experience, that all the arguments drawn from the amiable nature of virtue, and the temporal advantages that arise from the practice of it, tho' backed and enforced by the encouragements and certain expectations of endless felicity hereafter, engage but few, if compared with the race of mankind, heartily to espouse her cause; how then can we expect she should have many votaries, if she had nothing to bestow upon them but herself and what she confers in this life? Hence the Stoicks and Sadducees, that persuade men to be virtuous, abstracting from hopes of reward or fear of punishment, lay the ax to the root of piety, and exterminate moral goodness from the world.

[*To be continued.*]

The

The dying experience of CHARLES MERCER, late of Bright-helmstone, who departed this life on the 15th of January last.

ABOUT four months before his death, I was desired, on a Lord's day evening, about nine o'clock, to visit this person, who was then dangerously ill, and could not be easy without seeing me that night. . Accordingly I went to him, and found that he had previously to his confinement attended frequently at Lady Huntingdon's Chapel, where the Lord had blessed my ministry to his soul. However, desirous to be faithful to him, and to probe him to the bottom, I spoke much of the evil and guilt of sin, and of condemnation by the Lord, at which he appeared much affected; though at the same time I perceived he had some gleams of hope from the gospel. On the next day I went again, and found him under the sweet and effectual teachings of God the Spirit; insomuch, that he had now made a rapid progress in the saving knowledge of the Lord Jesus, and was filled with joy and peace in believing. After much delightful conversation with him, I administered to him at his request, and a friend or two with us, the Lord's Supper; and we all found it an uncommonly refreshing season to our souls.

From this time I visited him constantly, and though he was reduced to the utmost weakness, and was excruciated with the most tormenting pain, which brought on a mortification, yet in the midst of all his inexpressible sufferings, he was sweetly resigned to the will of God; but did not for some time seem to be in so lively a frame as he was at the first. However he always expressed his having no other confidence but in the blood and righteousness of Christ; and the Lord graciously broke in upon his soul again towards the last; and several nights together he would have the scriptures read incessantly to him by his wife, which afforded him abundant consolation, particularly the 12th, 25th, and 26th chapters of Isaiah.

As a blessed confirmation of the Lord's word on his soul, and of his experience in the last hours of his life, I shall now subjoin a conversation that passed the day before his death, between him and Mr. L—, a minister, who supplied my place a few days whilst I was in town.

The minister said, I hope you look to Jesus Christ as a support under these trials. He answered, "yes, I do look
" to

“ to him, my hope is in him, and my expectation is from him.” Then you find support under your afflictions? “ Yes, the Lord supports me; he has said, *Come unto me all ye that labour and are heavy laden, and I will give you rest.*” Do you then cast all your care upon him? he immediately replied, “ Jesus Christ has died for all my sins.” If it is so with you, said Mr. L——, though you walk through the valley of the shadow of death, you will fear no evil, though the last enemy that shall be destroyed is Death. He answered, “ *The sting of death is Sin, and the strength of Sin is the Law,* but thanks be to God who giveth us the “ victory through Jesus Christ our Lord.” On the minister saying, Christ has conquered Death for his people, he replied, “ He has conquered it for me; I cannot live, I have “ no thoughts of it, nor have I a desire to live here any “ longer. I cannot speak as I could wish; but Jesus Christ, “ Jesus Christ, Jesus Christ is all in all. He has overcome “ Death, and him that hath the power of Death.” On being asked, whether they should go to prayer with him, he answered, “ O yes, pray do;” and afterwards he said, “ O “ how comfortable prayer is!” Then after thanking his christian friends that were then about him, for coming to see him, he repeatedly entreated them to come to him the next morning, if he should live so long.

The day after, when this minister went to him again, he asked him, how he had been since he and his friends saw him last? he said, “ very bad.” But what has been the state of your soul? he answered, “ Blessed, blessed, blessed, blessed “ Christ; he has finished the work upon the Cross for me; “ I can do nothing but look unto him; he has said *look “ unto me and be ye saved.*” On being asked if they should pray with him, he answered, “ O yes, once more.” After prayer, it was said to him, ‘ you can now look up with joy to the hills from whence cometh your help.’ He replied, “ Yes, Jesus is making intercession for me at the right hand “ of the Father.” Mr. L—— said, then, yet but a very little while and you will be for ever with him; he answered, “ I hope I shall.” He then took a final farewell of those friends; and about an hour before he died, he prayed most fervently, and was remarkably importunate with the Lord to grant him breath. His wife asked him the reason of such a petition, since he had before rejoiced that his breath grew shorter? He said, “ You do not know the “ reason; but every thing that has *breath* must praise the “ Lord;

" Lord ; and I must now pray for myself, that whilst I have
 " breath, I may praise him." After this, he was some
 time silent ; and then said, with a loud voice, " It is all
 " done ; the work is finished, Lord Jesus receive my soul !"
 And then he fell asleep.

Reader, may thy last end and mine, be like his !

Spa-Fields,

Nov. 26, 1782.

T. WILLS.

For the PROTESTANT MAGAZINE.

A REMARKABLE ANECDOTE.

LORD Craven lived in London, when the last great Plague
 raged. His house was in that part of the town, since
 called Craven-Buildings. On that sad calamity growing epi-
 demic, his Lordship, to avoid the danger, resolved to go to
 his seat in the country. His coach and six were accordingly
 at the door, his baggage put up, and all things in readiness
 for the journey. As he was walking through his hall with
 his hat on, his cane under his arm, and putting on his gloves,
 in order to step into his carriage ; he overheard his negroe
 (who served him as a postilion) saying to another servant,
 " I suppose by my Lord's quitting London to avoid the
 " plague, that his God lives in the country and not in town.
 The poor negroe said this, in the simplicity of his heart, as
 really believing a plurality of Gods. The speech however
 struck Lord Craven very sensibly, and made him pause,
 " *My God,*" thought he, *lives every where, and can pre-*
 " *serve me in town, as well as in the country. I'll e'en stay*
 " *where I am. The ignorance of that negroe has preached*
 " *an useful sermon to me. Lord pardon that unbelief, and*
 " *that distrust of thy providence, which made me think of*
 " *running a way from thy hand.*" He immediatly ordered
 the horses to be taken off from the coach, and the luggage to
 be brought in. He continued at London ; was remarkable
 useful among his sick neighbours ; and never caught the
 infection.

X x

For

For the PROTESTANT MAGAZINE.

Speech deliver'd at the Queen's Arms, Newgate Street, by A. M. T. on the following question, "Whether unnecessary cruelty, to the Brute Creation, is not criminal?"

MR. PRESIDENT,

THE humane tendency of the question reflects great honor on the benevolence of the gentleman who proposed it; and the manner in which it has been discussed, since I came into the room, does equal credit to the gentlemen who have spoke to it. However, I must own my dissent, in some particulars, from the worthy gentleman who gave his sentiments last: and, as he thought proper to make very free with the gentleman who spoke before him, I hope he'll excuse me, if I make modestly free with *him*. And tho' the observation, I intend to animadvert upon, was rather a deviation, from the question; yet I shall follow him in the deviation, for a while: and the more willingly, as it may conduce, indirectly, to throw some light on the subject now under debate.

That gentleman asserted, peremptorily and absolutely, that "All things whatever, in and upon the terraqueous globe, were created purely and solely for the service of man." Such an opinion may serve to gratify our vanity and sooth our pride: but, how far it is founded on reality, will appear from examining into matter of fact.

We'll suppose, that a ship, on a foreign voyage, drops anchor on a foreign coast. A poor sailor takes the opportunity of bathing in the sea. An hungry shark either scents or descries him; darts forward to the unhappy victim; snaps him in two, and swallows him at a couple of mouthfulls. I would ask; was the shark made for the use of that man? or was that man made for the use of the shark? So long, therefore, as there are not only *useless* creatures in the world, (useless, as to *us*, tho' they doubtless answer some valuable purpose in the great scheme of creation) but creatures apparently *noxious*, and fatal, sometimes, to our very lives; so long, I think, if demonstration carries any conviction, we must grant that there are *some* creatures *not* made for the service of men. But, to omit sharks, rattlesnakes, and crocodiles,

codiles, let us descend to creatures of much lower class. Will that gentleman seriously say, for instance, that London-bugs, fleas, and some other reptiles I could mention, are made for *human benefit*? Ask any mendicant in the streets, what *he* thinks; he'll tell you, that they seem rather made to tire our patience, and to mortify our pride. I allow, indeed, that man is the centre, in which the generality of created good may be said to terminate: for which we ought to be thankful to the most wise and gracious creator of all things. But then it is, to me, equally evident, that the same adorable being consulted, and does consult, the happiness of every individual creature to which he has given life: else why such various, and so admirably adapted accommodations for their respective provision and welfare?

I now come directly to the question: and, without hesitation, or limitation, deliver it as my steadfast belief, that all wanton exercise of power over, and all unnecessary cruelty to, the brute-creation, is truly and properly criminal. Several good reasons have been urged, in proof of this, by some gentlemen who spoke before me: but, I own, there is one argument, which has more weight with me than all that have been yet offered, and which I wonder no gentleman has hitherto mentioned. I firmly believe, that beasts have *souls*; souls, truly and properly so called: which, if true, entitles them, not only to all due *tenderness*, but even to a higher degree of *respect* than is usually shewn them.

I lay down two things, Mr. President, as *data*: 1. that mere matter is incapable of thinking; and, 2. that there is no medium between matter and spirit.

That brutes *think*, can hardly, I imagine, be questioned by any thinking man. Their not being able to carry their speculations so high as we do, is no objection to their cogitability. Even among men, some are more able reasoners than others. And we might, perhaps, reason no better than the meanest animal that breathes, if our souls were shut up in bodies, no better organized than theirs. Nay, brutes not only think when they are awake, and their senses are in full exercise; but they frequently think, even *in their sleep*. A dog, as he lies extended by the fire side, will sometimes shew, by the whining noise he makes, and by the catching motion of his feet, that he is enjoying an imaginary chase in a dream. A cat, dissolved in sleep, will often by various starts and agitation, convince any unprejudiced observer, that she fancies her prey full in view, and is preparing to seize it. I remem-

ber a cat of my own, who, one evening, enjoyed, for five or eight minutes, this pleasing illusion: 'till at last, her eagerness, agitation of spirits, and a spring she endeavoured to make, awoke her from her golden dream: upon which she shewed as much concern and disappointment, as she could discover by disconsolate mewing. Now, there can be no *imagination* without *thought*; nay, these two are, perhaps, in fact, things synonymous: nor can there be thought, without some degree of *reason*; and that which reasons, must be something superior to matter, however modified, and essentially different from it. I have not time to enter deep into the subject. I cannot, however, help giving it as my judgement, that, before a man can, coolly and deliberately, deny *rationality* to brutes, he must have renounced his own. And why that noble faculty, which, *pro gradu*, produces similar effects in us and them, should be called by a different name in them and us, I own myself quite at a loss to determine. If I can at all account for it, the *pride of man* is the only reason I am able to assign. We are, right or wrong, for monopolizing every excellence to ourselves, and for allowing little or none to other animals is forgetting, that inferior animals are not only our fellow-creatures, but (if it may be said without offence) our *elder-brethren*: for their creation was previous to our's).—If, then, brutes reason; that in them which *does* reason, must be spirit, or an immaterial principle: which principle, being *immaterial*, must be perfectly simple and uncompounded: if perfectly simple, it must be, in its own nature, *incorruptible*; and, if incorruptible, *immortal*. And I will honestly confess, that I never yet heard one single argument urged against the immortality of brutes; which, if admitted, would not, *mutatis mutandis*, be equally conclusive against the immortality of man.

What I have offered, may seem strange and surprizing to those who have not viewed the subject on both sides of it. It would have seemed strange to myself, a few years ago.

I accounted for all the internal and external operations of brutes, upon the principles of mechanism. But I was soon driven from this absurdity, by dint of evidence. Was a cat a mere machine, she could not distinguish a mouse from a kitten; but would be equally indifferent to both. Was a dog a mere machine, he would not distinguish his master from a rabbit: much less would he *pursue* the latter, and care for the former: any more than a clock can know its owner, or one *statue* can hunt another.—I next had recourse to *instinct*.

But

But I soon found, upon careful examination, that this is a mere *term* without an *idea*: a *name*, for we know not *what*: and he that would distinguish between instinct and reason (for, if instinct has *any* meaning at all, it must signify *reason*), must first find a medium between matter and spirit. But I am rather for expunging the word quite, as a term, which, in its present application at least, signifies just *nothing*: and, like all such unmeaning terms, either conduces to *no* end; or, at least, to a very bad one, as only tending to confuse and embarrass, and “darken counsel by words without knowledge.” By the way, this is not the only word, which, was I to unite an *expurgatory index* to our language, I would utterly proscribe. But, whatever I retained, *chance*, *fortune*, *luck*, and *instinct*, should have no quarter: because they are wells without water: terms without ideas: and words are only so far valuable, as they are the vehicles of meaning.

I cannot wholly dismiss the subject, without observing another particular, in favor of the spirituality of brutes: namely, what is commonly the *facultas locomotiva*, or power of volutary motion from place to place. Motion itself, simply considered, is not always an indication of an intelligent agent within: but *voluntary* motion is, and must be such in the very nature of things. An inanimate body, set in motion by some exterior cause, would, as is universally allowed, go on, in a *strait line*, *ad infinitum*, if not obstructed in its course by the air or some other intervening body. All involuntary motion, therefore, being, necessarily, and in its own nature, *rectilinear*; and the motions of beasts *not* being necessarily rectilinear, but in all directions, and in any direction, as occasion requires (for they, in *their* way, act as much *pro re natâ* as we can do); it follows, that every beast has something within, which judges, consults, and directs: which, as it cannot possibly be material, must be spiritual. If a dog was running, from this end of the room, to the other; and one of the gentlemen, by the opposite chimney-piece was to stand up in a menacing posture, the animal would immediately cease to proceed in a right line, because he'd know that would be the *wrong* one for his safety: he'd turn back, and, if possible, escape at the door. What is this, but *practical reason*? an excellence, by the bye, in which many of those creatures surpass the generality of mankind. The language of such conduct is apparently this: “If I go forward, danger is before me,
“ if

"if I return, or go another way, I may probably escape this danger: *ergo*, I'll do the latter." Could we ourselves, in similar circumstances, argue more justly, or act more wisely? From which, I conclude, that, as there is evidently something, in every living creature, which discerns what is good, and puts him upon pursuing it; which likewise points out what is pernicious, and puts him upon avoiding; this discerning, reasoning, inclining principle must be essentially different from the mechanic system it actuates, and can be no other, in plain English, than an *intelligent soul*. Should it be objected, that "this intelligent principle does not *always* produce these beneficial effects, witness the case of a dog who swallows poison under the apprehension of a dainty;" I answer, *man* himself is liable to deceptions of a similar kind. Yet he would be a disgrace to the name of man, who should, upon this account, question either the immateriality or immortality of his own soul.

I pay, likewise, great attention to another consideration. That beasts are possessed of the five *senses* we value ourselves upon (tho', perhaps, after all, every one of those senses may, in reality, be reducible to one, viz. *feeling*), in as great, and sometimes much greater perfection than we; is a principle which I look upon as incontestible. Brutes are, if experience (which is practical demonstration) carries any authority, as sensible of pain and pleasure, as man. Rub a cat's head, and she'll purr; pinch her tail, and she'll spit. Now I'd ask, *what* is it that *feels*? the body, the flesh, the blood, the nerves? no: for a dead animal has all these, and yet feels not. 'Tis the *soul*, Mr. President, that feels and perceives, through the medium of the senses: for, what are the senses; but *channels of conveyance*, and a sort of *mediators* between outward objects and the mind? In what way matter acts upon spirit, is unknown: but that it *does* so, every day's experience proves.

Memory likewise belongs to brutes. Memory is the *power of re-calling past ideas, and of recollecting past events*. The person who denies that beasts *remember*, must either be a man of no observation, or have a very bad memory himself. Now there can be no *memory* without *ideas*: no ideas, without *thinking* (for, the forming, the comparison, and the combination of ideas, are thought): no thinking, without some degree of *reasoning*; and no reasoning, without a *reasonable soul*. There may be thought, without memory; but

but memory there can be none, without thought. And the *passions* likewise are as strong in them, as in us.

On the whole, needless cruelty to beasts is highly criminal. Especially, if we take in these two additional observations; 1. that the same deity, who has made them what they are, might have made *us* what they are: i. e. he might have imprisoned *our* spirits in *their* bodies, had it been his pleasure. And tho' I look upon the Pythagorean doctrine of transmigration to be in itself both groundless and absurd; yet its tendency was certainly a very good one, as it necessarily induced men to be tender of the lives and happiness, the being and the well-being of the animal creation. 2. As another very cogent motive to this benevolence of disposition and behaviour, let us never forget, that all the miseries and hardships, under which the brute creation labor, together with mortality itself to which they are liable; are, primarily, owing to the sin of man: which reflection must influence every considerate and truly ingenious mind, to treat them with the greatest lenity upon that very account. Nor can I omit just mentioning an argument, which may be deduced from *the care of Providence*. If God hath respect to the meanest of his creatures, and despises not the workmanship of his own hands; let us, whose supreme glory it is to resemble deity, imitate him in these amiable and gracious views. As Dr. Young truly and nobly observes, "There is not a fly, but infinite wisdom is concerned both in its structure and its destination." How dare we, then, be destroyers of their *ease*, which we ought to promote; or wantonly deprive them of that life, which we cannot restore?

For the PROTESTANT MAGAZINE.

Anecdote of the late Rev. Mr. HERVEY.

MR. Hervey was once travelling in a stage coach with a lady, who was totally immersed in dissipation, the lust of the eye, and the pride of life. "I have comfort," said she, "before my pleasureable plans take place, and when they do take place, and after they have taken place. I expect them with satisfaction, I enjoy them with high gratification, and I reflect on them with happiness when they are past." You have forgot to mention one comfort, madam,

dam, (replied Mr. Hervey) *which such a life is productive of.*
 "How so?" answered the lady. "*I have specified the pleasures I receive BEFORE the time, AT the time, and AFTER the time: and surely I cannot have made any omission.*" "Yes:
 "you have forgot the principal joy of all: viz. the comfort
 "which the review of these things will give you on your
 "death bed." The lady was struck: and, growing serious
 from that time forward, she became an eminent christian.

For the PROTESTANT MAGAZINE.

HISTORY OF POPERY.

P A C K E T XVII.

[Continued from page 389.]

Velata, sunt tandem omnia, introvitque erroris mater ignorantio.——Agrip.

The curious pains in framing and decking up of Popery, and the notable artists from time to time concerned. The decrees forged by Romanists to make their innovations pass current under a counterfeit stamp of antiquity, &c.

LAVISH are histories in their praises of several exquisite Painters of old, who with bold but happy strokes, delicate mixture of colours, and artificial shadowings, contrived pieces so admirable, that the pencil of Art dared to rival that of Nature; and spectators were at a loss to distinguish between the Original and the Copy, the Truth and the Counterfeit. The great masters, we know, in that faculty, of late, have been Italians; and certainly the most notable that ever yet the world heard of, were the School-men, Jesuits, and other like craft-masters of the church of Rome. That famous artist who wrote under his finished tablet, *The world should sooner envy than imitate*, to them was a bungler. Nor did the antient statuaries ever bestow half the pains and cunning on the images of their abominable deities, as these sly Demetrius's on their darling idol, the Papacy. For as Apelles, being to draw the portraiture of Venus, selected the

the fairest virgins of Greece, and from that constellation of beauty framed an intire idea, engrossing all their several charms in one face; so have these subtle compounders made choice of the most exquisite devices that all the heresies in the world could yield, to put the same into their religion: So that now, save *truth* and *sincerity*, there is nothing wanting to render it pleasant and amiable. I can never read that graphical description in the prophet Isaiah, chap. xlv. 12, &c. where the God of heaven derides the foolish impiety of the idolaters in worshipping the *works of their own hands*, but I must reflect on the present Popish church, which has been erected just in the same method. At first, it was but a rude block, rough-hewed by bungling workmen, or a confused unfashionable mass; but then came the Canonists, like *black-smiths*, blowing with the bellows of their decrees, and hammered and heated it in the coals of the Popes constitutions. These Catholic Vulcans were, Gratian, Pope John, Gregory, and Boniface, with their apprentices and journeymen, as Hostiensis, Panormitan, and the rest of that crew. The *carpenters* that took it in hand, were the monks and friars; who with their *rules* and *level*, brought it into a kind of ghastly shape. Then Aquinas, Scotus, and Alexander, wrought hard to *mark* it out on all sides; they stretched out the *line of method* over it, and with the *thread of a distinction*, made what was monstrous, appear proportionable: they *planed* it where it was *rough*, and with the leaden and flexible *compasses* of their *logick* and *philosophy*, made it into the fashion of a man. The great Lateran council, about the year 1215, polished it a little, and gave it *joints* to stand upon. Not long after, the councils of Constance and Basil *bewed* it over again, and altered the fashion in certain points touching the Pope's authority: for there, some cardinals (as Senensis and Cusanus) thought the *head* stood too high above the shoulders, and would have had it *bowed* down a little lower. At last they brought it to Trent, into the hands of their very best workmen, (*Absolutissima Tridentina Synodus*, says their Possevin in his Select Library, p. 18,) who mended it (that is, made it worse, but so much more like what it was intended for; *viz.* the complete image of Antichrist) from top to toe, and set it up again, when the *worms* were ready to consume it. Since which time, the third sort of workmen, the *painters*, have taken it in hand; I mean the Jesuits and their followers, who never cease to trick and trim it up day and night. Never did an old wrinkled and half-rotten strumpet,

pet, use more washes, pomatums, fucus's, and tricks of art, to make her face look smug and fair, than they have tried, to make this image seem beautiful: some with untempered mortar stop up the cracks which the sun of Truth, shining upon it, had made, that they might not be seen. Bellarmine and his fellow labourers in that kind, stir all colours together, and varnish over the smoaky and dusty corners so skilfully, that a vulgar eye can scarce discern its true complexion. Surius, Baronius, and our late father Cressy, bring other colours, ground by legendaries, to cast a shadow over it, that it may not appear too youthful; but in vain when all is done: for they have only planted a *grey beard* to a *green head*. The rest, as Sixtus Senensis, Lindan, Staphylus, Possevin, &c. stand by as censors, bragging of the workmanship, flattering the workmen, and extolling the idol, against those they call Lutherans and Calvinists.

Thus at last having finished their Dagon, and set it before the *ark of the Lord*, they fall down and worship it themselves, and would force all others to adore it likewise, as the Oracle of Infallibility, the touch-stone of *truth*, the pillar of *salvation*, &c. yet still, (to keep on the comparison) with some of it they bravely warm themselves, and roast their meat, to fill their greedy bellies; as pardons, the mass, indulgencies, purgatory, &c. whilst they laugh in their sleeves at such as they have brought to turn the spit, and cry out, with those idolators in the text, *Ah, I am warm, I have been at the fire.*

We have given you this general account of the busy pains of our Romish artificers, in building up their religious Babel; because we shall frequently encounter particular instances of their skill and forwardness in that kind: amongst which none of the least is their deriving false pedigrees to their inventions, and ascribing divers of their idolatrous and superstitious observances to the institutions of good men, and the primitive times, which never dreamed of any such fopperies. In the second, third, fourth, and fifth centuries, they present us with abundance of ordinances and decretal epistles, made by such and such bishops of Rome, concerning matters which had no foot-steps in the church, for some hundreds of years after. And indeed their stories of that kind are often-times so foolish, ridiculous, and improbable, that he must be a very pore blind reader, or strangely accustomed to Roman *spectacles*, that shall not plainly discover the cheat. For example, Zephyrinus was bishop of Rome about the year 200.

and

and Eusebius mentioning him, (Lib. 5. c. 35.) speaks not a syllable of any decrees he made; yet these later scribblers tell us, *He ordained, not only that the sacramental wine should be consecrated always in a glass, which they have since altered; but also, That if a bishop was accused, it should be before honest judges, twelve in number, whom the said accused bishop himself should choose if need be,* (this is extremely kind, and he must certainly be ill-beloved, that is brought in guilty by such a jury, especially if we consider what follows) *honest and unspotted witnesses are to be heard in this cause; and no fewer than seventy-two of them will serve turn to convict him: And finally, that however the cause go, no definitive sentence should be pronounced against him, until the business were heard by the Patriarch of Rome.* Is not this a wicked mocking of the church of God, to attribute such swelling pride, such unaccustomed forms of judicatory, such fencing and guarding unrighteous men against just deserved punishment, to the simplicity of an antient church, humbled under the Cross, and sighing under the yoke of heavy and long-lasting afflictions?

Would you have another instance of like nonsensical forgery? Let it be that of Caius, about the year 283. who, they tell us, did ordain, that no Pagan should have power of informing against a Christian, (as Platina relates the story;) or as others more largely record it, that if any man of whatsoever dignity should bring an accusation of any kind against either bishop, elder, or deacon, which could not be made good, he should thenceforth be counted infamous. Which constitution consists of three parts. 1. That no ecclesiastical person should be accused before a secular judge. 2. That if any such accusation were brought, it should be qualified with sufficient (that is impossible, according to the last pretended decretal) proof. And 3. That if the prosecutor failed in his evidence, he should thenceforth be esteemed infamous. And how scandalous that was, any body that has but inspected the Roman laws can guess. But certainly the compiler of this supposititious decretal, had no consideration about the time, wherein this honest bishop Caius lived; which was under one of the fiercest persecutions that ever the church suffered, when christians (as well lay-men, if that distinction was then in fashion, as ecclesiastics and bishops) were every day hauled before temporal judges; and even this Caius himself, compelled to lurk a long time under

ground in a cave. How absurd then is it to bring in the same skulking Caius, as sitting on a throne, and imperiously commanding, that *no bishop should be convened before a secular judge!* Had such a ranting decretal been assigned to Boniface VIII. Gregory VII. or Alexander III. as it would have been a more competent age, so the constitution might have passed more probable.

We could recount many the like antedated decrees, but conceive these sufficient to alarm young students into a watchful caution in reading ecclesiastical historians (especially modern, of the Popish faction) and diligently to examine how far they are to be credited. However, being thus casually engaged, we cannot but take notice of one device, which has made a great deal of stir in the Roman church, and is attributed by Platina, (p. 34.) and other popish writers to this bishop Caius, *viz.* That he was the first that ever ordained the several degrees or orders, whereby a man should ascend to the ecclesiastical dignity, *viz.* That he must be first Ostharius, a door-keeper. Secondly, a reader. Thirdly, an exorcist, that is, a devil-driver or conjurer. Fourthly, an acolyte, a torch-bearer, or candle-lighter. Fifthly, a sub-deacon. Sixthly, a deacon. Seventhly, a priest. And lastly, (if he has got money and good friends) a bishop. Whether this constitution was made then, or long afterwards (as is most probable) it matters not much, since of the first five offices we find the apostles silent; and as within scripture there is no lye, so without it there is no truth, as to matters of faith, or necessary offices in the church, as they would have us believe these to be: And yet by themselves these are not much regarded, except only in the formality of ordination; for otherwise, as to use, a poor sexton, or boy, commonly dispatches all the weighty business appointed by the decrees to Ostharies, Acolytes, and Readers, nay many times the place of sub-deacon and deacon too. Neither do they ordain Acolytes or any of the rest to that office, but only as preparatories to priesthood; whence it appears, they are both groundless and needless in the church.

(To be continued.)

For the PROTESTANT MAGAZINE.

ORIGINAL LETTERS of the late learned, pious, and
Reverend AUGUSTUS MONTAGU TOPLADY,

L E T T E R VI.

Brightelmstone, Sept. 22, 1775.

To Lady ———.

BEST thanks to your dear Ladyship, for the honor of your much esteem'd letter, from Bristol, of the 8th instant. You was so ill, when I left you there, that the receipt of a letter, which carries in it the evident traits of your recovery, was peculiarly welcome: and furnished me with additional matter of thanksgiving to that God, who, in mercy to his church, has been graciously pleased to protract a life so transcendently useful and valuable. It would be far better for your Ladyship, to be dissolved, and to be with Christ: but 'tis more needful for his people below, that you remain in the body. On their account, may it be very long, e'er you exchange your coronet for a crown!

It would have given me much joy, to have been present, on a late happy occasion, at Bristol. Our friends, Mr. and Mrs. ———, when they had the honor of waiting on your Ladyship there, presented my message, I suppose, and assigned the reason. I bless the Father of Mercies, that the power of his spirit was experienced, and that he continues to speed your gospel-plough.

I have been at this place a week to-day; and mean, if the Lord please, to overstay the 1st Sunday in October. Here is a very considerable gathering of people to the standard of the cross. I have found much union with them, and the unction of the Holy One has given me much comfort and enlargement among them, hitherto, in our public approaches to God. By a letter from dear Mr. P—— (who is now at Chichester) I find, that a new chapel at Petworth, and another at Guildford, are to be opened the 1st of October. May they receive that true consecration, which arises from the presence and power of the great Shepherd and Bishop of Souls! I trust God will enable me and the people here (who

{who are one of the most clearly enlightened, most judicious, most harmoniously united, and most lively congregations I ever was with) to pour out our souls in prayer, on that day, for a blessing on your Ladyship's labors of love in general, and on those two new encampments in particular.

I am informed, that Lady M——'s zeal for God has been considerably blest to many of her neighbours, at or near Ealing. She has frequent preachings in her house; and it seems there is good hope, that Lord R—— himself begins to have the hearing ear and the feeling heart.

Has your Ladyship seen the *corrected* copy of dear Mr. R——'s Treatise on Psalmody? If you have, you must have perceived, that the very exceptionable passages, which laid that great and good man open to such just reprehension, are, happily expunged. I asked him for a copy, soon after my arrival in London. He answer'd, that, "In its present state, he did not *acknowledge* it for his: but I should have one, as soon as published." He was as good as his word; and, shortly after, gave me his book. I examined it very carefully; and find, that the faulty pages have been canceled. We now no longer read of "Watt's *Hymns* being Watts's *Whims*"; nor of "the Holy Spirit's being always present where the Psalms are sung, and never being present where Hymns are sung." I am glad, that my valuable friend was under a necessity of striking out these and such-like violent and unguarded positions. I never met with so much as one spiritual person, who did not censure them most severely. But as he has been so humble, and so just to truth, as to displace them from his essay; I hope he will meet with no farther slights and mortifications on their account.

God go with your Ladyship into Cornwall, and shine on all your efforts for the glory of his name and for the transfusion of his salvation into the hearts of sinners. Open your trenches, and ply the gospel artillery. And may it prove mighty, through God, to the demolition of every thought, and every error, and every work, which exalts itself against the knowledge, the love, and the obedience of Christ,

Your affectionate servant in him,

A. M. TOPLADY.

For

For the PROTESTANT MAGAZINE.

[Continued from Page 178.]

THE liberty and peace granted to the protestants in Germany by the Emperor, and ratified in the Diet of Ratisbone 1532, and by his brother *Ferdinand* about the same time, were not long continued to them. The Pope was extremely displeased with these concessions, and ceased not till they were revoked, and a religious war kindled. In the conclusion of it, the Landgrave of Hesse, having made terms of pacification with the Emperor, was, contrary to the treaty and the imperial faith given him, made a close prisoner, to the great prejudice of the Protestants. The Duke of Saxony, resenting the treachery, had recourse again to arms, and brought Charles to the peace of Passau, confirmed at the next Diet of Augsburh, in which it was proved, that neither party should be disturbed on account of religion. But this settlement was overturned, as by the Archduke of Grats, and more remarkably in the time of Matthias, when Ferdinand II. was imposed on the Bohemians, which threw both Bohemia and Hungary into a flame, and stirred up those violent wars and persecutions, which ended in the utter extinction of the Protestant interest in Bohemia, accompanied with equal barbarities and infidelities, the *Jesuits* not being ashamed of deceiving them with false promises, saying, that "Heretics must be dealt with as madmen and children, from whom, if you desire to get a knife, you must shew them something else, though you never intend to give it them." The war in the end spread through all Germany, and almost all Europe, for thirty years, and terminated in the peace of Westphalia in 1648. After the success of the Emperors in Bohemia, the liberties of the whole protestant body in the empire were threatened, and struck at, which obliged them to form a league for their defence, of which the Great *Gustavus Adolphus* † became the head. By the treaty of

† The life of this truly great man, which contained far more interesting and important events than that of the celebrated Charles XII, is published by a Rev. Mr. Harte, in two vols. 4to. and is written in an elegant and classical style.

Westphalia many privileges were secured to the Protestants, and religion was settled on the same footing it had been in 1624, in every state and city of Germany. But against this treaty the Pope solemnly protested, in so far as it was derogatory from the interests of the church of Rome, declaring it, in these respects, null and void : and though the Popish powers were obliged from necessity, and for political reasons, to accede to it, yet in the matter of religion, it hath not been sacredly kept by them, though it is a fundamental law of the empire. Many writings have been published by the Popish Doctors and Divines, in order to invalidate the treaty. Almost every year complaints of grievances, and infractions of it, have been presented before the evangelic body, and by them to the imperial chambers, but usually without effect. In 1719, &c. the complaints of the Protestants in the Palatinate were so great, and the violations of the public faith so glaring, that all the principal powers of Europe presented memorials and remonstrances in their behalf, and insisted on redress. In the course of one winter, 1731, and 1732, about 20,678, were, on account of religion, driven from the Archbishopric of Saltzburgh. Others, in many places, have been forced to comply with popish customs, and restrained in many parts of their religious rights. By the treaty of Alt Ranstadt, 1707, 125 Churches were given to the Lutherans in Silesia ; yet within two years after, by a decree of the Emperor *Joseph*, they were again deprived of them, and all who had embraced Lutherism, were obliged to renounce it, under pain of banishment or confiscation of goods. From the time of the accession of the late Empress Queen, to the year 1749, the Protestants in Hungary were deprived of 105 Churches.

If we turn our eyes to France, we shall find yet more abundant proofs, that popish engagements with heretics are nothing but deceitful lies. To recount particularly all the arts of treachery practised upon the poor Huguenots, in every succeeding reign, from the time that the public faith was first pledged to them, is impossible. We are assured by all the honest and disinterested historians of the one religion, as well as the other, that prior to the *Edict of Nantes*, there was never one treaty made with them in good faith, but always with a design to surprize, disarm, oppress, or massacre them, in the hour when they were thinking least of it, while they, by the confession of

of their enemies, in their treaties always sought for peace, and executed them with the same sincerity. No sooner was the first edict granted by the Queen Mother, and the States assembled at St. Germain's, in 1561, allowing them the exercise of their religion, than a triumvirate was formed against them to render it of no effect; and the Protestants in many places were more cruelly used and slaughtered than ever, which obliged them to take arms, for the first time, in their own defence; and soon again obtained peace; a league was formed at Thoulouse under Cardinal D'Armagnac, against the *rebellious heretics and sectaries*; the more dangerous plot was secretly concerted at Bayonne for the extirpation of the Protestants: gentlemen of distinction were assassinated; and 3000, as Nouë writes, were slain in a short time. To which we may add the testimony of Mezeray: "They restrained," says he, "every day their liberty which had been granted them by the Edicts, until it was reduced almost to nothing. The people fell upon them in the places where they were weakest. In those where they could defend themselves, the governors made use of the authority of the king to oppress them. Their cities and forts were dismantled; there was no justice for them, in the parliaments or king's council: they were massacred with impunity; they were not reinstated in their goods, and charges. In fine, they had conspired their ruin with the Pope, the house of Austria, and the Duke of Alva." No wonder though a second war broke out, in which the Protestants prevailing, procured a *third* edict, and several cautionary towns for the performance of it. But this the court also broke, renewed the former violences, and laughed at them for thinking they would observe Edicts. "The intention of those," says the author last named, "who made the peace of Chartres, was not to keep it, but that they might gain advantages to their affairs thereby." Accordingly a new war commences, and was followed by another peace in 1570, more advantageous to the Protestants, and more sincere, in appearance, than any of the proceeding: but the pit was only digged more deep, and the snare more artfully spread, in which they were to be taken. From that time forward, for the space of two years, the *Parisian Massacre* was brewing, while every thing wore the aspect of favour, courtesy, and lasting happiness, to the devoted

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Huguenots.

Huguenots. They were admitted promiscuously to all honourable offices; received into the Universities, Schools, Hospitals: were allowed to except against any whom they thought their enemies in the courts: the Admiral had 100,000 crowns paid him out of the treasury for the losses he had sustained; the king called him *Father*, caressed him, and avowed he never saw a more happy day than that, adding, "now we have you with us, you shall never depart from our side hereafter." But the long train of perfidious wiles which introduced that doleful tragedy, is endless: the Devil himself never produced any more base and hellish. Rome at first thought the matter overdone, and began to suspect the king's *most christian* intentions: the good catholics murmured, and the ecclesiastics were filled with indignation, until the plot was unravelled in the final catastrophe. The unexpected stroke of BARTHOLOMEW stunned all the Protestants of Europe, and put them upon their guard; no wonder those in France who escaped, flew to arms, resolving rather to suffer the extremities of war and famine, than to ly at the mercy of such bloody and treacherous men. This *fourth* war terminated in another peace, sworn in the most solemn manner as the former, and kept in the same manner too: so that the *fifth* war began before a year elapsed; the Catholic league being now formed, and strengthened against the Protestants, to which the king subscribed, and became the head; the consequence of which was, the Revocation of the last edict of Pacification, in which he spoke in a style truly becoming the eldest son of a faithless church, declaring "that his intention was not to suffer another religion than the Catholic in his kingdom; that he had promised this upon the holy sacrament of the altar: and he wanted that all his subjects should be advertised not to give credit to all he might say or do to the contrary, and that if he was reduced to a necessity of that kind, he would keep his oath no longer than he had the power and a fit opportunity of breaking it." Thus matters went on to the conclusion of a *sixth* war, and the subsequent peace, until the interests of the king and the Protestants came to be united together against the league.

[To be continued.]

For

For the PROTESTANT MAGAZINE:

A STRIKING FACT

*Of the Conversion of a LADY in Scotland from POPERY.**[Communicated by the Rev. Mr. Ryland, sen. of Northampton.]*

THIS lady was educated in Popery, and before she was enlightened by the truth, was in her way a serious and conscientious Papist. We shall give the account in her own words: and we can assure our Readers, that after her conversion until her death, did confirm the truth thereof by convincing and exemplary piety to all that knew her.

“ I have changed no good thing I had before, but what I then, in appearance had, I labour to have it in truth now. I did ever believe the articles of the Creed, and now believe to be saved by the blood of Jesus Christ, and no other way; that true faith must bring forth the fruits of repentance, and good works, else that faith is but dead and counterfeit. This change upon me, neither I, nor any creature in the world made, but the Lord himself within me: for I strove against it all I could, till he let me know that it was himself dealing with me: and I now perceive had a work in me from the beginning, though I then knew it not. I had still a love to the truth, and earnest desire to know God, and studied according to my knowledge to do what might please him, and durst not follow, but made some conscience to shun what I judged wrong.”

“ This now I know was the beginning of the Lord's work with me. My love to his service, and that desire I had to be saved, which made me piece and piece to search out the grounds of that religion I professed. And when other means failed, gave myself to reading of books, chusing rather to be under that challenge of curiosity, (for so it was accounted) than to be careless of my own salvation. Yes, it became my pleasure above all things in the earth, to know what might further me to heaven, so as I could have been satisfied to have renounced all the honor and pleasure of this world, for time and occasion to use those means which might help me to Heaven. But when I got understanding of the grounds of that religion I professed, and

my teachers accounted sufficient, could find no true comfort there, nor how any could have it thereby either in life or death; since all my life I might not seek after assurance of being saved, for that was called the Protestants presumption, and at my death, nothing but purgatory; a fire as hot as hell, and as great torments there, as they made me know I must go to, but wist not how to get out again; yea, how to escape hell itself, since it behoved to come so near it."

"I wondered, and yet wonder how any that look for purgatory at their death, can either have true peace or any comfort in the world. I am sure they must either take it for a fiction, as it is, or else forget themselves, when they are cheerful: yet for all this, I continued in obedience to their injunctions, but would gladly have had a reason for what I did, and a warrant that God would be pleased therewith; but could find nothing but man's word for all, and was told by such as gave themselves for teachers, that either I must be content to believe as the Kirk believed, or else I should get no other satisfaction. I thought upon this from time to time, and at last saw, that this was no sure ground to lean upon, except I would content myself with this, that the clergy knew, albeit, I knew not; that they saw, albeit, I was blind; that they knew the gate to heaven, though I was not sure, whether I was going to heaven or purgatory. But this blind obedience might well please them, it could never give me content, except they could shew, that my obedience to the Pope and his clergy, should be as acceptable to the Lord, as if it were to Christ and his apostles, and would not be quarrelled at the day of judgement."

"These questions rising then in my mind, with the slight satisfaction I got, I must confess, put me to many thoughts of heart; yet still I kept from Protestant books, or conference with any such, especially the ministers, as long as I could: but when I saw no outgate, I was forced to lay aside all my beads and books and go to God himself, for Christ's sake to teach me how to do his will. But more and more doubts arose about sundry points of my religion, though I would never let the truth have place, so long as I could hold it out. The Lord forgive me! for I did it ignorantly; yet, notwithstanding, he was pleased to bear in light, and his truth upon me, as I was forced to acknowledge the same, and leave these errors. I cannot tell all, nor the order of this how they fell in my mind: but, first I resolved to believe neither priest nor minister, except so far as I understood their

their warrant from the word of God: for I know there was no sure ground to rest on, and if any thing pleased the Lord, it would be obedience to his own direction; and might well quarrel men's doctrine, but could never quarrel his own word.

"I resolv'd then to read the Rhemist's New Testament, and the Protestant Old Testament, for I knew well that the Lord would never be angry to read his own word, since I knew it pertained to my soul, as well as other folks, and I found it the sweetest and pleasantest book that ever I read in my life. I loved their cause the worse who held me so long from reading it, and a bad token of them that loved not the scriptures, for if they loved them, they could not have spoken of them as they did, saying they are not perfect, they are not clear, nor plain, but obscure and ambiguous; yea dangerous to be read, for breeding errors in such that read the same, which cannot but terrify all that believe them from the Lord's word. Sure this is an injury to Christ and his Apostles, to speak so of their writings, that they could not be content that men should speak so of theirs.

"Thus I perceived to be false, their alledging the Pope and Roman kirk could not err, and how proud a word this was for any sinful flesh. Sure the Apostle Peter was as good as any such, and yet erred, and might have erred further, if God had not preserved him. And in reading the Rhemist's New Testament, I found a warrant that young children might read the scriptures with profit, and that it serves to instruct and make men perfect in what concerns salvation. I fell another day upon the first Epistle of John, where I found no necessity was of our confessing of sins to the priest, but of confession thereof to God; who is faithful to cleanse us from all sin; and that no advocate there is but Christ. And again if any say, they have no sin, they lie, and the truth is not in them, which I thought a sore word against them who say, they cannot fulfil the law only, but do more than God commands, by works of superogation. As for that distinction of mortal and venial sins, it could not satisfy, when Christ shews, that they who say, thou fool art guilty of hell fire. Although some sins are greater than others, yet the least brings us under the curse, if God deal in the way of justice with us. I fell out of conceit with their legends, and lives of their saints, when I considered some abominable lies I found in them.

as that of St. Catharine of Sienna, whom they alledge laid her mouth to Christ's side, and drunk her sacrament, and that he interchanged hearts with her, and came down from Heaven, and brought his mother with St. Peter and St. Paul with him, and wedded her with a ring. I was made to disrelish their form of prayers, and repeating over and over again the same words, until their beads be ended. I perceived all their devotion they taught stood in words and ceremonies which God cares not for. However, I disliked many things, and was assured they were wrong, yet I never renounced them till I found myself mistaken in the matter of the sacrament, and found in reading the Epistle to the Hebrews, there is no necessity to offer daily hosties for the sins of the people, for this Christ did once in offering up himself, who continueth for ever, and hath an everlasting priesthood, whereby he is able to save for ever them that go unto God by him. And again, that Christ was gone into Heaven, to appear before God, not that he must offer up himself any more, for then must he have often suffered from the beginning of the world, but now once he appeared to put away sin by the sacrifice of himself. This I perceive, if the scripture be true, no man can offer Christ but himself, nor can there be a priest after him now, since he ever lives himself to make intercession for us, nor can Christ be offered oftner than once, neither is any need of this, since by one offering he hath taken away the sins of his people; yea this is as impossible as that he should suffer oftner than once. Then I thought, if Christ be not offered in his bodily substance in the mass, there can be no transubstantiation in it. My teachers herein called me curious, but gave me no good answer.

"I wondered also at that place, 1 Cor. x. where it is said that in the wilderness they did not eat the same spiritual meat, and drink the same spiritual drink, for they drunk of that spiritual rock which followed them, and that rock was Christ. Since they made me believe that Christ could not be in a spiritual way eaten or drunk, as the Protestants teach, but his very flesh and blood taken in at the mouth substantially. I thought, how can the rock be called Christ, since literally it could not be in the sense of the Romish church, since he was not yet incarnate: if it be a figure, then the Protestants must have the better in the matter of the sacrament, since as the rock is called Christ,

Christ, so is the bread called his body. These doubts about the sacrament so affected me, as I could not but chuse, and send for a minister, (let any judge if it was not then time) with whom I reasoned there anent. He answered my doubts, and directed me to prayer herein, shewing I could not get solid rest, till the Lord made his word lively on my soul, which I found after made good, the Lord making the scripture efficacious, lively, and clear in the points I doubted of; and gave both such assurance of his love, and of the true religion, that all the earth could not have bred me such joy and solid peace, beyond any thing I can utter. I have now got the assurance in some measure which I was seeking. I have found the true ground to rest upon, and God's own truth made lively. I am now free from the fear of purgatory; I scorn that fiction now with joy, and I am assured the Lord, is righteous, who will not exact twice payment of one debt, Christ's passion, and his people's torment in a fire as hot as hell. The Lord who hath promised a sufficient cautioner for us, that we might escape torment, cannot come short herein. The Lord help such who live in fear of this wicked fiction. If the Pope and the clergy, for the love they have to money, keep the world in such fearful blindness, they have their judge to answer unto.—I praise the Lord who has delivered me out of these errors, I renounce them; and have found too great mercy in the knowledge of the truth to make an exchange again. O that all knew the difference as well as I have felt."

Extracted from that great Euclid of the Christian Church, Fleming's Fulfilling of Scripture, Part III. Chap. 5. Sect. 12. Folio Edition.

To the Editors of the PROTESTANT MAGAZINE.

GENTLEMEN,

I Should think myself obliged to some of your learned correspondents, by their solving the following apparent difficulty, And you will be thank'd for inserting this, by

Gentlemen, your humble servant,

B. S——t.

In

IN 1 Kings, chap. xvi. 8. it is said, that "in the twenty and sixth year of Afa, king of Judah, began Elah, the son of Baasha, to reign over Israel," &c. Yet in 2 Chron. chap. xvi. 1. it is said, that "in the 36th year of the reign of Afa, Baasha, King of Israel, came up against Judah," &c. Does not this imply an anachronism of ten years?

Note. That in Kings, chap. xvi. 6. Baasha dies before his son Elah succeeded; so that it will be in vain to say that Elah was King in his father's life time.

THE LIFE OF ALFRED THE GREAT.

(Communicated by the Rev. Mr. Ryland, sen. of Northampton.)

(Continued from Page 375.)

S E C T I O N XIV.

THE wisdom and piety of the King looked still further. He was desirous of a supply of good and able men to discharge the duties of Church and State: and therefore he instituted Schools, in various parts of the kingdom, and founded an University in Oxford, for the perfecting his scholars in sound learning. Three halls were founded here, for the different branches of grammar, philosophy, and theology; and a certain stipend settled for the maintenance of a Professor and twenty-six Scholars in each: to be restricted under proper regulation, respecting their study and religious duties; regulations, which have constantly prevailed, and rendered our English Universities superior to those of different countries, where such pious decency, and strict regularity is not observed.

But, not attentive only to matters of religion or literature, he was no less careful to encourage industry. Artificers and manufacturers were invited from abroad, by the greatest encouragements: and his country was stored with men of abilities, in every trade, and profession: by which means the felicity, and wealth, and good order of his people, were remarkably advanced.

S E C T I O N XV.

His military discipline was no less admirable: we do not dwell upon it; but we must not omit to mention the militia, which he formed, under such regulations, that every single man, of his dominions, understood the use of arms; and by means of beacons placed at proper distances, and lighted, upon any alarm, a body of well trained forces, was ready to take up their arms, and assemble at the place of rendezvous, under the command of the Lieutenant of the county, where the immediate service was required. His successes are a sufficient proof of his abilities in war. There have been few greater soldiers than Alfred; he fought fifty-six set battles, by sea and land, and of these, eight in one year. Yet was he so far from being of a cruel, or ambitious temper, that he never made war on any, or refused to grant peace, whenever it was desired. Nor was he less attentive to his naval than his military force. He was the first English king who seemed to assert the dominion of the sea, and to be sensible of the happy situation of our island. As to the form of his ships, we are not quite certain. However it is undoubted that he had vessels for traffick, as well as war. He traded to the East Indies, and we are credibly informed, by authentic records, that this enterprizing and sublime monarch even employed a person (Othier, a Dane) to discover the north-east passage. Some account of his voyage remains to this day.

S E C T I O N XVI.

In the management of affairs of state, he made use of the great council of the kingdom, consisting of Bishops, Earls, the King's Aldermen, and his chief Thanes or Barons. These, in the first part of his reign, he convoked as occasion served: but when things were better settled, he made a law, that twice in the year at least, an assembly should be held at London. As to extraordinary affairs, and such as would not omit of calling great councils, the king acted therein, by advice of such bishops, earls, and officers of the army, as happened to be about his person.

S E C T I O N XVII.

Thus great in war, and great in peace, he established himself on the throne, and dispensed the most important blessings to his people. " Occupied as he was (says an historian) in this great work of laying the foundation of the English constitution, his attention stooped even to the minutest circumstances of his people's conveniency. He introduced the art of brick-making, and built his own houses of these materials, which being much more durable, lightly, and secure from accidents, than timber, his example was followed, first by his nobles, and afterwards by the subjects in general, who vied with each other in expressing their reverence and affection for this illustrious monarch. He was doubtless an object of the most perfect esteem and admiration; for exclusive of the qualities which distinguished him as a warrior and legislator, his personal character was amiable in every respect.

S E C T I O N XVIII.

The pleasing business of representing this, still remains; but the rational entertainment it will afford, must be delayed till the next number, when we shall find, that his private virtues were not inferior to his public ones; and that if few warriors have been more glorious; few law-givers more wise and successful; few kings more great and honourable: few Christians have been more eminent and exemplary for all the virtues which adorn their holy profession.

S E C T I O N XIX.

Alfred discovered, from his youth, the most serious as well as studious disposition: and his piety throughout his life, was exemplary. He took care, soon as established on the throne, not only to repair all the religious houses in his kingdom, but to erect and endow new ones, where he judged them wanting. " If he would reckon all, (says Sir John Spelman) to which he was a benefactor, we must then reckon all that were then extant in this part of christendom, and in no small proportion neither." For having (as we shall by-and-by shew) given the

the one half of his yearly revenue to God, and so distributed it in parts, that one fourth thereof should be allotted for constant revenues to the monasteries of Æthelinge, and Shaftbury, of which he was the sole founder. He gave another fourth part to the relief chiefly of the religious houses of West Saxony and Mercia; but in the second place to all such places in England, Wales, Ireland, and France, by turns, and as the most pressing need of any of them required.

S E C T I O N XX.

The reader must consider the state of religion in those times, and the excellent design of these houses in their first institution, not the abuse of them, in their future ages, to form a just notion of Alfred's regard to works of piety. Indeed no one's religion could be more manly or rational, or more free from the superstitious devotion which much prevailed in those days. He forsook not the world, nor the conversation of men, but laboured incessantly for the advantage of the people, and was in all respects a burning and a shining light before them. Amidst all the storms and troubles of his state, he never shrunk from his holy resolutions, and the exact discharge of his duty. He devoted to God one half of his annual revenue, to be employed in works of piety. And to this end, he caused his officers yearly to divide into two equal parts, by weight, the whole of his income; and this done, to subdivide one of these halves, into four equal parts;---the first of which he assigned to the relief of the poor in general; the second to the support of the monasteries he had built himself; the third to the maintenance of the schools, &c. which he had founded; and the fourth to the general relief of all religious houses at home and abroad, as we have mentioned above. The other half of his revenue was also divided into three parts, for three distinct uses; for officers, fees, and wages; for workmen and labourers wages; and for entertainment and reward of strangers. We must not omit to mention, now that we are speaking of his revenue, that he was diligent in repairing all the royal palaces; in founding towns and cities, and beautifying the kingdom. And being desirous of seeing his nobility about him, and keeping up a splendid and numerous court, he struck out a method of doing this without prejudice to the public; or his attendants,

whole own affairs would not admit of their constant presence at court. He framed three different households, each under a separate lord chamberlain; these waited in their turns, a month every quarter; so that in the year, each of the king's menial servants was four months at court, and eight at home. In all other respects he was diligent to keep up the dignity, the lustre, and the sobriety of his court; where his own virtuous example, above all things, recommended the practice of sincere religion.

S E C T I O N XXI.

For as he honoured God with his substance, so did he honour him no less with his personal service. We have two accounts of this matter, which are easily reconciled. Asser, who lived with him, and wrote what he saw, asserts, that the king vowed, and accordingly did dedicate one half of his time, as well as of his revenue, to God. William of Malmesbury says, that dividing the twenty-four hours into three parts, he devoted the first eight hours to God, the second to the affairs of his kingdom, and the third to natural rest and refreshment. But as Asser qualifies his account with telling us, that the King's vow was under many necessary restrictions, it brings the matter pretty near the other calculation. This division of his time was, as we have noted, in consequence of a vow, and that vow was not made in the time of his distress, but immediately after he had finished his monastery at Athelney, when he was in full spirits, and the flower of his age. The method he took for dividing his time, was singular. As there was then no such things as clocks, or hour-glasses, in use, he caused six wax candles to be made, each of twelve inches long, and of as many ounces weight: on these candles he caused the inches to be regularly marked, and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who from time to time gave him notice how the hours went. But as in windy weather the candles were wasted by the impression of the air on the flame, to remedy this inconvenience, he invented lanterns, there being then no glass to be met with in his dominions. That part of his time which he dedicated to sacred uses, he spent in hearing the public offices of the

the church, reading the scriptures, and books of devotion, in meditation and in writing. He always carried about him the Psalms, and the office of the day, with many blank leaves bound together with them, in which he daily made collections of such divine sentences and portions of scripture, as served best to excite his devotion. And so much pleasure did he take in this practice, that he called the little book, in which he wrote, his hand-book, because he had it day and night at hand with him. As to the public affairs of his kingdom, he assisted regularly at councils, and performed every thing that was incumbent upon him. At his leisure hours he conferred with men of learning, and such strangers as resorted to his court, of whom there were always not a few; or else he went to view his buildings; or, as the season of the year directed, to partake of those innocent diversions, which were fit to recreate the mind of a man, and were at the same time not unworthy of a prince, such as hunting, hawking, and music, in all which he was well skilled, and took much delight.

S E C T I O N XXII.

In his very early youth he watched over the irregular appetites of his nature with the greatest attention; and as he was exercised with a weak frame and frequent infirmities, his mind was preserved in a continual dependance upon God. And as his devotion first shewed itself in his youth, so it constantly accompanied all the actions of his life. Though bred a man of war from his youth, the natural tenderness of his heart was never hardened against his enemies. He ever sought to shew mercy to them, amidst their greatest provocations; and was never so truly pleased, as when he could bring the conclusion of the war to such terms, as to make an exchange of his own temporal victory for an eternal conquest of them to his Saviour. No wrong was so violent, no advantage against them of such consequence, but that all might be remitted, if once they offered to embrace christianity. The king's heart never exceeding moderation, but when religion over-softened it, in piety and ways of shewing mercy.

SECTION XXIII.

In his private life, he was the most worthy, industrious, and amiable man in his kingdom : of so equal a temper, that after he had once taken the crown, he never suffered either unbecoming sadness, or gaiety, to enter his mind ; but appeared always of a calm, but chearful disposition, familiar to his friends, just and merciful to his enemies, kind and tender to all. His naturel parts were strong and various, as our brief account of him sufficiently proves. He was given from his childhood to be studious, to muse, and observe much, by which we may conjecture, that melancholy had the predominance in his constitution. It is said that he was twelve years old before he could read, and that then he was allured to it by the queen his mother. She had a book of Saxon poems, which she often read to her sons ; and perceiving that they were mightily pleased therewith, she promised to bestow it on him who could first get it by heart : this task Alfred undertook, and performed without instructor or assistant, and gave thereby an early and wonderful proof of that zeal and industry in acquiring knowledge, which his future life so fully declared. It would be too long to rehearse what he performed as a man of learning ; “ If he had not been illustrious as a king, he would have been as an author ; as on the other hand, if we had no memorials of his writings, he must have been ever remembered as a protector of the muses.” He was esteemed, says Sir John Spelman, a profound scholar for those times, a grammarian, a rhetorician, a philosopher, an historian, the prince of Saxon poets, well skilled in music, an excellent architect and geometrician.

(To be continued.)

POETRY.

P O E T R Y.

PSALM CXIX. *from v. 9. to v. 7.*

WHerewith, O Savior, may
A young man cleanse
his way?
How his rising passions tame?
How be holy as his Lord?
Grace his heart and works must
frame
By the model of thy word.

Thou my Director be;
Conduct my steps to thee;
With my soul I thee have sought;
Lord, in me thy law reveal;
Hold me, that I wander not;
Cause me to perform thy will.

I have laid up the word
And promise of my Lord
As a precious pearl within;
That my secret treasure is;
My preservative from sin:
All I want lyes hid in this.

Happy my soul shall be,
If taught, O Christ, of thee:
Led by thee into all truth,
With my lips I shall declare
All the doctrines of thy mouth;
Taste and tell how sweet they
are.

Blest in the Savior's love,
My treasure is above:
Sweetly of my God possess,
Rich in him, I need no more;
Envy not the miser's chest,
Naked, midst his heaps, and
poor.

My talk shall ever be,
Jesus, concerning thee:
Thee in all things I'd pursue,
Ever look to thee my Lord,
Keep thy statutes still in view,
Guided by thy written word.
A. M. T.

ISAIAH, LI. 12.

"I, even I, am he who comfort-
eth you --."

IN God let all his saints rejoice,
With thankful heart and cheer-
ful voice;
Thus saith his word, so kind, so
true;
"I, even I, will comfort you."

Sweet word! Oh, let us bless his
name,
And, joyful, all his praise pro-
claim!
These words shall foes and fears
subdue;
"I, even I, will comfort you."

Do sore afflictions on you lay,
And pungent sorrows, day by
day?
Look to this word; --- 'twill bear
you through;
"I, even I, will comfort you."

And when each gracious soul at-
tains
That blissful state where glory
reigns;
This theme shall all his pow'rs
employ;
God is my comfort and my joy.
L---p---l. M.

Praise for Redemption.

ETernal spirit, Lord of life,
Direct my heart, and pen,
To sing thy praise be all my
strife,
Be all the strife of men.

In all our hearts let discord cease,
Let love, and joy succeed,
Grant

Grant us the blessing of thy peace,
No other aid we need.

Oh! let this peace from Jesus
spring,
From Jesu's bleeding wounds,
Being freely justified we'll sing,
Oh! sanctify the sounds.

Salvation in the slaughter'd lamb,
Gives chearful peace, and rest,
We burst in joy to praise thy
name,
Thine name, for ever blest.

Thy assurance of thy saving love
Roots out all doubts, and strife,
Thy scriptures teach, our souls
here prove,
We are past from death to life.

Come, precious souls redeem'd by
grace,
And praise the lamb with me,
You soon shall see his glorious
face,
From sin and hell set free.

Let heav'n and earth their voices
raise,
Their maker to adore,
But I shall live to sing his praise,
When ye shall be no more.

Still with thy spirit guide us Lord,
Thou holy three in one;
To praise thy love, with one re-
cord,
To men by sin undone.

Hallelujah.

Creator.

A. M.

ACTS XXVII. 23.

*"Whose I am, and whom I
serve."*

Gracious God, I wou'd be
thine,
Thou hast freely chosen me;

Purchas'd me with blood di-
vine,
Call'd me (as I trust) to thee.

Let me evidence it more,
That my heart is all thine
own;
Let each idol fall before
My Redeemer's mighty throne.

Self that govern'd in me once,
Teach me daily to deny,
Self and sin I wou'd renounce,
Thine alone, O God, am I.

All my interest, all my aim,
Is thy glory to pursue,
And to magnify thy name
In whatever I shall do.

Thine I am, and thee wou'd
serve,
Do and suffer all thy will;
Let me never from thee swerve,
In me all thy work fulfill.

I am nothing, Lord, thou
know'st,
I, O Lord I can nothing do;
But in thee, my God, I boast,
And thou canst my soul re-
new.

Let thy spirit work in me,
Keep my will to thee in-
clin'd,
I have no sufficiency,
Grace and strength in thee I
find.

When I reach thy courts above,
From this clogging carcase
free,
I shall serve, and sing, and love,
And be all activity.

Let thy will on earth be done,
As it is by angels there;
If thy service is begun,
Heav'n is then beginning here.

J. R. j.

T H E

PROTESTANT MAGAZINE,

F O R D E C E M B E R, 1782.

For the PROTESTANT MAGAZINE.

*The awful CHARGE of DIVINE JUSTICE against MAN
on his first REVOLT from GOD.*

(Communicated by the Rev. Mr. Ryland, sen. of Northampton.)

I N T R O D U C T I O N.

G O D *declaring his own* CHARACTER.

I AM the first cause of all worlds, the sovereign lord over all creatures, the supreme good to the soul of man, and the last end of the whole creation.

I have an intrinsic dignity of nature and properties; my royal character includes personal sovereignty, absolute perfection, and perpetuity of dominion. I had a right to make what creatures I pleased, to govern the creatures I made, and to dispose of all the creatures I govern!

I have a power and pre-eminence above all persons and things; which pre-eminence, demands a distinct and intentional preference above all other beings in the universe.

I have an absolute regal power to govern all creatures in heaven, earth, and hell; and I have an immutable right

right to the highest revenue of praise, love, and adoration, from every reasonable being in my empire; and I do demand the utmost income of glory, from all my worlds of thinking immortal creatures.

We now proceed to represent the charge of justice against our first parent, on his fall from GOD.

JUSTICE draws up and urges with all the force and majesty of GOD, the charge against rebellious and guilty man; and the heads of the charge are four, namely, such as respect man himself, his posterity, Satan his seducer, and his creator GOD.

Man, with respect to himself, had despised his own soul and exposed it to utter ruin. With respect to his offspring, he had been false to the trust reposed in him, and had murdered them all. With respect to Satan, he had put him in the place of GOD, and whilst he was an infidel to GOD, he was a credulous fool to the Devil. With respect to GOD, he had struck at all the divine perfections; and attempted to bring discord and misery into the divine nature and attributes. We may therefore conceive the HOLY JUSTICE of GOD, as appearing against man on his first violation of the divine law, and speaking such dreadful words as these, at the awful tribunal of GOD*.

“ I appear at thy bar, O ! thou holy majesty, to accuse that man which I have summoned before thee. I charge him with crimes of the most hateful and aggravated nature: he has despised his own soul, ruined his posterity, confided in the devil, and made him his GOD: he has struck at all thy attributes, and broke all thy laws at one stroke of impudent rebellion.

He was the glorious work of thy hands; he was just made a beautiful and noble creature by thy wisdom, power, and goodness; he was the center of thy rich bounty, and the connection of the distant worlds of heaven and earth: he was a bright copy of thy lovely nature, a shining image of thy MORAL PERFECTIONS.

He is now indeed MISERABLE; but, he is not miserable without being highly CRIMINAL: his misery is the result of his guilt: he has committed a most heinous offence against thy dignity and laws.

* See the ground work of this charge in the great and judicious CHARNOCK on the Wisdom of GOD.

He has violated the eternal rule of duty as copied from thy JUSTICE, and he has despised the standard of beauty, as copied from thine HOLINESS.

Thou didst create him in a holy and happy frame of heart; he had a bright understanding to know his Creator, and a full ability to obey the divine will. The riches of thy goodness aggravate the blackness of his crime: he is a rebel, not by NECESSITY but by CHOICE; he is a wilful traitor, a determined rebel to his GOD.

What necessity or constraint was there upon him to hearken to the counsels of the sworn enemy of GOD? to listen to the advice of the degraded and cruel Devil!

What force could then be upon him, seeing it is beyond the power of any creature, and out of the reach of the devil himself to force the will!

He has transgressed the highest law in the world; he has contradicted the great design of his being, powers, and immortality: he has misrepresented GOD's whole moral character: he has accused the very nature and rectitude of GOD, as though it was unsuitable to the powers and the happiness of man: he has accused GOD of a want of wisdom to govern, and of goodness to satisfy a creature he has made and every moment sustains. What deep reflections are these on the wisdom and goodness of GOD!

He has dethroned GOD from his soul, and set up himself and the devil, in the room and stead of GOD.

No plea of ignorance can excuse him; the law was not doubtfully expressed, but in very plain words both as to the precept and penalty, it was written in his nature; it was inscribed on his very soul and conscience, in deep strong lines and lively visible characters.

Had he received any disgust from GOD after his creation; this would not excuse his apostacy, treason and rebellion; since as a sovereign Creator, thou wast not obliged to thy creature.

Thou hadst provided all things richly for the pleasure of his life; thou didst create for him a noble and magnificent world, to entertain all his senses and rational powers; thou didst form a lovely paradise or garden of pleasure to charm his heart; thou didst give him a more lovely partner, endowed with a fine understanding, and chaste tender passions; displayed in elegant manners, and capable of sublime contemplations on the beauties of creation, and the shining perfections of GOD: thou didst array their

bodies with the beams of the sun : thou didst crown them with beauty and glory, and made them fit to be companions of angels

Thy boundless wisdom, power, and goodness, bestowed upon him the whole world ; a grand house, a richly furnished palace, a vast estate, an empire, with a variety of dutiful servants to attend him as the monarch of this lower world ; and these servants all stood ready to obey him every moment. The sun, the moon, and the starry heavens conspired to promote his happiness, and the grandeur of unbounded space, gave the utmost scope for the pleasures of his imagination.

He could see nothing, he could hear nothing, he could taste nothing, without seeing GOD in all, he could contemplate nothing but what brought GOD to his mind, and raise gratitude and devotion in his passions : all he saw around him, above or beneath him, and all he felt within himself, were evidences of wisdom, goodness, and holiness to excite his admiration, and raise his passions to the highest exertions of adoration and love.

Had there been the least reason for DISGUST, it would not have equalled that exuberant bounty, that lovely beneficence, that winning kindness, which had so pleased and obliged him to gratitude. But truly there was not the least reason for man to be disgusted at his situation in the universe.

However, he had received no favors from his grand enemy, he had met with no courtesy from the devil to allure him to come over to his interest. That cruel spirit had done him no good, shewed him no kindness to win him to his party, and to abet and justify his apostacy and rebellion.

Was it not enough that one sort of thy rational creatures, should attempt to rob thee of thy glory in heaven by their envy, pride, ingratitude, and treason ; but this man, this guilty man on earth, must likewise outrage thy perfections and rob thee of thy glory here below, even to rob thee of all that honor, which was due to thee his CREATOR, benefactor, sustainer, and GOD !

Can this guilty man excuse himself in any degree, by charging the command with severity, rigour, and difficulty ? No, he cannot ; the command was below his strength and not above it.

He might rather complain, that it was too easy, and no higher, no harder, by which his zeal for GOD might have

have had a brighter blaze; and his gratitude and obedience have a larger scope and a more unbounded exertion, and his intense and fixed attachment to GOD, have a more vigorous and fervent exercise; his affections to GOD, a more ample range and a more spacious field to move in, than a precept; a command so light and pleasant, as to abstain amidst the richest profusion of the garden, from one single fruit.

What excuse can this base, ungrateful man have for his madness, now he is dragged out from the shade of the trees, and stands here like a villain shivering with horror?

What solid reason can he give, why he should prefer the lust of his appetite before the dictates of his reason, and the endearing obligations of his GOD?

The law thou didst set him was righteous and reasonable; and must righteousness and reason be denied and concealed by the GOD of reason and righteousness, because man has dared to deny and conceal the glorious attributes of reason and justice in GOD; and has dared to trample GOD's justice under foot, and treated reason with contempt!

What, must GOD conceal himself, eclipse himself, disown himself, must he pour contempt on his own nature, dignity, and pre-eminence? Must GOD abandon his own glory and dominion, to please a rebel? Must he destroy or conceal his own law, because a wretch has dared to slight the law, scorned the very nature of GOD, and trod his dignity under foot?

Must GOD despise his law, because the rebel has despised it? Must GOD destroy his own excellence, because the sinner has attempted to destroy GOD's dignity, excellence, and majesty?

What a keen reflection will this be upon the wisdom of GOD, that devised and framed the law, and upon the justice and majesty of GOD, who established the sanction of the law?

Either man must suffer, or the holy law must suffer in its honor; it must be expunged and be for ever out of date, be for ever slighted, scorned, and degraded: and what a horrid reproach will it be to GOD, to slight and neglect, and scorn his own law.

Either man must be damned, or the holy law must be damned, despised, and scorned, and lost!

And is it not better, that man, the traitor, should eternally groan under his crime, than that disgrace should be

be thrown on the holy law, and the reproach of weakness, folly, imprudence, and want of foresight, and want of fore-thought, be thrown on the law-giver, as though he could not see before-hand his law would be insulted !

Not to punish man, would be to approve of the Devil's lye, and justify the sinners revolt from GOD. It would be, to conceal GOD's perfections and deny his holiness and majesty. It would make GOD look like a confederate in the Devil's plot ; or as if he could not help himself out of a sad and puzzling dilemma, but must tamely bear Adam's insult, and approve of his treason.

It would be a condemning thy own law as unjust, and a sad censure on thy own wisdom, as imprudent. Better man, should bear damnation for his offence, than GOD bear the dishonor of his perfections, and the unsufferable affront of his holiness, justice, and truth.

'Tis much better that man should be miserable and damned, than that GOD should be unholy, unjust, and unwise ; and be reckoned false, and a liar, and tamely bear the denial of his holy dominion and majesty !

But suppose man was pardoned ? What kind of advantage would it be to GOD's character to gratify mercy, in pardoning the rebel, the criminal, the traitor at the bar ?

For besides the irreparable disgrace to the law, and the falsifying thy own words of threatening, in not executing the awful denunciations of justice in the threatnings, the wretch would feel encouragement by such indulgence, to scorn thy law, to spurn at thy government, to disdain thy bright and burning holiness, by rushing on madly in a course of sin, with hopes of eternal indulgence in all manner of lusts.

If the vile creature be restored to thy favor, without any provision for thine honor, it cannot be expected that he should be at all careful of future obedience, if he escape so easy, and fare so well, after the breach of the law ! His easy admission into favor, would abet him and excite him to the repetition of his old offence : and thou shalt soon find him wickedly and insolently cast off all moral dependence, subjection, and obedience.

Shall he be restored without any rule, condition, or covenant ! that cannot be ; 'tis impossible. He is such a creature, of such a rational constitution, as not to be governed without a law ; and a law cannot be made without a sanction or a penalty to establish the law.

What

What future regard will he have of thy threatenings, if his crime be so slightly passed over? Will he not spit in GOD's face, and trample on his holiness.

What will a man regard?

What can he regard?

Is it the sincerity of thy soul, or the steady veracity of thy word, or the exactitude and terror of thy threatenings?

What reason will he have, to give the least credit to thy sincerity on thy declarations of vengeance and death, which he has found thyself disregard and deny, conceal and despise?

If thou dost pay no regard to thy word, will man at all regard it? will he not laugh at thee as a liar, and make no account of thy sincerity and terrors?

Thy truth in future threatenings will be of no force with him, who has found thee laying aside thy terrible threatenings in the first act of man's rebellion!

'Tis therefore, unavoidably and eternally necessary, if thou wouldst not cease to be GOD, and ruin thy reputation for ever, that the rebel Adam be punished, for the honor of the law and the glory of the law-giver, with all those grand perfections of the GODHEAD, which sparkle and blaze in the nature and beauty of the law, as a copy of the eternal dignity of GOD.

For the PROTESTANT MAGAZINE.

MRS. ELIZABETH JAMES, of St. AGNES, in CORNWALL, died in childbed in the month of April, 1773, and left behind her the following sweet testimony.

HAVING been delivered about four or five days, and as well as could be expected; she then appeared to be somewhat worse, and the symptoms grew more dangerous till her death, which happened a few days after; during which last period of her life, these sweet expressions dropped from her lips. "I shall be ill, but I know all be well; " God is love, I am persuaded of that; whatever he does " will be best." The next day, when she seemed sensible of her danger, she disclaimed all merit in herself, and said, " If God was to enter into judgement with me according " to

" to my deserts, I know I should be miserable for ever ;
 " my only hope is in the merits of Christ, the covenant is
 " sure.—As to my children, I shall be no great loss to them ;
 " God will be more to them than I could be ;" and fre-
 quently said, that evening, " All is well, all is done." That
 night she dreamed that there was a beautiful chariot
 come for her with cherubims, and " they told me, (said she)
 " they were come for me to carry me to my dear Redeemer."
 The day following, she sung in great extacy, " Glory, glo-
 ry, glory, praise ; all is well, all is done, sweet Jesus,
 " blessed Saviour !" And frequently expressed her confi-
 dence, that she should meet her babes in glory, that were
 dead, and some other select friends, (mentioning their names)
 who had died in the Lord. At another time, she cried,
 " Eternity, O eternity ! that is the happy portion of the
 " children of God : " and you are a child of God, said her
 sister : She turned her head and smiled, saying, " Yes,
 " my dear, I know I am ;" and added a word of praise to
 her Redeemer. Some time afterward, she called upon one
 near her ; " Come, will you not go up ? I am going up to
 " that great number." And often repeated to herself, in a
 loud voice, " Hosts, angels, camp of Israel," &c. At one
 time, she said, to her husband, " My happiness is inexpressi-
 " ble : I shall drink the new wine in the kingdom : I shall
 " sit at the master's table among his children, and I am one,
 " known and owned long ago ; he is my husband." To her
 sister, she said, " I have nothing to distress me——this is
 " Death ; I *shall* die, and you will behold me no more ; the
 " gate is strait, but the way is short. How astonishing !
 " God dwelleth in me : " and repeated it with peculiar em-
 phasis, " God *is* dwelling in me—I am saved for ever, ever,
 " ever ; may we all be washed in the blood of Christ !" Often
 she spoke with delight of the promises, that they were
many. " Wonderful love ! Jesus, (said she, to one near
 " her) shed his blood, and groaned, and died for such sinful
 " forms as you and me." When a fit was coming on, she
 said, " Now may I retreat and live for ever !" At another
 time, " Open, Lord, I can stay no longer." To one of her
 friends, she said, " How beautiful will you be, when you
 " come there ; you will not know yourself ; your clothes
 " will be as changed." Frequently, she said, " Jesus gave
 " me his salvation." One evening she sung some verses in
 the most melodious strain, that were then suggested to her
 mind, beginning with these words ;

" Come

" Come sweet Jesus, come away,
" Take me to the realms of light :"

and concluded her newly composed Hymn, thus,

" One and all, we fly to thee ;
" Come sweet Jesus, come away."

and immediately said, to one near her bed side, " Come,
" you will be with me very soon."

And though she was at times light-headed before her death, her discourse was of the things of God, and very evangelical. And the night she died, was often heard to say, in a very loud and faltering voice, " My dear Redeemer, my dear Redeemer." Soon after she fell asleep.

Spa-Fields,
Dec. 26, 1782.

T. WILLS.

For the PROTESTANT MAGAZINE.

From Dr. LOWTH.

שִׁיר הַשִּׁירִים

CANTICUM CANTICORUM,

P R Æ L E C T I O XXX.

CANTICUM SALOMONIS

NON ESSE JUSTUM DRAMA,

POESEOS distributio Platonica in narrativam, dramaticam, et mixtam, non magnæ utilitatis : sed hoc loco notanda, ut Dramaticæ Poeseos ratio accuratius definiatur, et appellationis ambiguitas a recentioribus inducta tollatur. Constituuntur duæ ejus species : una minor, quæ formam tantum habet imitativam, et in qua personæ loquentes inducuntur sine poetæ interlocutione ; altera major, quæ fabulam insuper continet. Prioris exempla quædam apud Hebræos : ad posteriorem nulla Hebræorum poemata aspirare possunt, nisi fortasse duo ; Canticum Salomonis, et Poemâ Jobi. Quæritur, an Canticum Salomonis Fabulam in se con-

timeat. Est Epithalamium : ejus Personæ : fundamentum poematis positum in Hebræorum ritibus nuptialibus. Proponitur et explicatur Bossueti sententia : Poematis nimirum constitutionem sumptam esse ex Hebræorum nuptiali convivio per septem dies celebrato, totumque in totidem partes seu di s distribuendum. Hæc sententia maxime omnium iis faver, qui hoc Poema pro justo Dramate habent : nec tamen inde sequitur, eo contineri Fabulam. Fabulæ definitio. Nihil justæ Fabulæ simile in Cantico Salomonis ; non est itaque legitimum Drama, sed ad minorem Dramaticæ Poeseos speciem referendum. Chorus Puellarum cum Græcorum choro valde congruit ; cui tamen originem præbere nullo modo potuit.

In this Atheistical and infidel age there is hardly to be found a man that practically and in good earnest acknowledges the existence of GOD, the immortality of the soul, and the divine inspiration of the sacred scriptures.

And amongst people professing christianity and even christian preachers ; there is to be found a very loose and wavering faith, concerning the divine inspiration of scripture ; and especially, some books of the Old and New Testament.

But no book of scripture is so much despised and scorned as the Song of Songs, which was written by Solomon. This book, has been the object of the most intense hatred of many learned men in these latter ages, even beyond all former times.

The chief man of our nation, that has discovered a peculiar aversion to the Song of Songs, was Mr. William Whiston, a man of a most peculiar character, and made up of strange and opposite qualities : he was certainly a person of great natural powers, of great diligence and activity in the pursuit of learning. He was a great Mathematician ; and at the same time, as Mr. Benjamin Martin observed to me, a great enthusiast ; and, said he, the only enthusiast that we Mathematicians ever had amongst us. And truly when we consider, that poor Whiston, was violently zealous to bring into the canon of scripture a great number of spurious, puerile, and worthless writings ; and pleaded hard for this sordid trash to be put on a level with the New Testament. His weight and authority in religious matters, sinks into the utmost contempt.

(To be continued.)

For

For the PROTESTANT MAGAZINE.

[Continued from page 426, and concluded.]

“**B**UT the famous edict of *Nantes*, it will be said, is a clear proof that Romanists can both tolerate Heretics, and keep faith with them. Indeed that they can sometimes do both these *when they cannot do otherwise*, nobody doubts : but never was there an edict which afforded a clearer proof of Catholic intolerance and perfidy. Never was an edict, law, or treaty, more deliberately made, more solemnly ratified, more *irrevocably* established, more repeatedly confirmed ; nor one whereof policy, duty, or gratitude, could have more ensured the execution ; yet, never was one more scandalously and absolutely violated. It was the result of *three* years negotiation between the commissioners of the King and the Deputies of the Protestants, was the termination of *forty* years wars and troubles, was merited by the highest services, sealed by the highest authority, registered in all the Parliaments and Courts of *Henry the Great*, was declared in the preamble to be perpetual and irrevocable ; confirmed by the Queen Mother in 1610, by Lewis XIII. in 1614, twice in 1615, again in 1616 ; by the edict of *Nismes* in 1629 ; and by repeated promises and edicts in the reign of Lewis XIV. as in 1643, 1652, &c. Yet all the while the design of overturning it, when it might conveniently be done, was kept in view, and gradually advancing. When the edict was first projected, some zealots were ready to set on foot a new league and begin a new war to prevent its taking effect. Henry, indeed, seems to have had so much of the remaining taint of heretical pravity as really to desire, intend, and, in some measure, enforce its observation. But for this he was hated, libelled, incessantly persecuted, and, at last, murdered, by the *Jesuits* : and, even in his time, it was, in many instances, infringed, of which complaints were made in two national synods of the Protestants. But after his death there was nothing but breach upon breach, and a series of encroachments on the rights and liberties of that people. During both the subsequent reigns, especially the latter, a thousand devices were fallen upon to defeat the intent of that salutary law, and to render it

useless; a thousand acts of oppression and robbery in opposition to it were connived at or authorized: their privileges were taken away piece by piece; until all were snatched away at once by the edict of *Revocation* in 1685. All which may be found at length in the "*Histoire de l'Edit du Nantes*"; in the Introduction to *Quick's Synodicon*; in the "*Account of the Persecution and Oppressions of the Protestants in France*," published in 1686, and many others. In the whole of these scandalous proceedings, the clergy took still a leading part, and were restless till the work was accomplished. The severe mandates which were ever issuing from the court, were procured or fabricated by them. The *Richelieus*, the *Mazarins*, the *Talliers* thought it a work worthy to engage their political heads; and the *Bossuets*, the *Pelisons*, &c. travailed heartily in it. The old Chancellor *Tellier*, the Jesuit, in signing the edict, which annulled the faith of treaties, and put an end to all security among men, cried out, full of joy, *Nunc dimittis servum tuum, Domine, quia viderunt oculi mei salutare tuum!* "He knew not," says *Voltaire*, "that he signed one of the great misfortunes of France." It proved the last act of his life, for immediately he sickened and died."

"The lying spirit of Popery hath been in every nation the same. How many promises did *Mary Queen of Scots* give her reforming subjects? How many treaties did she make with the *Lords of the Congregation*, those noble assertors of civil and christian liberties, merely to deceive them to their ruin, all of which she instantly broke, telling them, "that princes were not always obliged to keep their engagements, especially when made "to Heretics." Did not likewise the other *Mary of England* engage to protect the Protestants, and promise to use no force in matters of religion, which she forgot as soon as she was established on the throne, and those who were the first to believe her, and espouse her cause, were among the first whom she committed to the flames; the priests making her believe that she never would have a child unless she rooted out all the heretics of the kingdom? And did not *James II.* on his accession to the throne, give assurances, that he would preserve the Government in church and state?—How religiously he kept his word all the world knows."

"If it was yet needful to recur to the example of individuals, many of those might be produced. The instances

instances of *John Hufs* and his fellow martyr, *Jerom of Prague* are well known: both of them came to the Council of Constance in consequence of a safe conduct granted them, yet both of them were put to death by the order of the Council. The former, particularly, had the Emperor's protection with him expressed in the most full and ample manner, allowing him to *go and return* in safety; notwithstanding which he was seized, imprisoned, condemned, degraded by the Council, and burnt alive by the authority of the same emperor. And after his execution the Council established this example into a law, declaring, "that whereas there were several who
 " privately and openly blamed the Emperor, and even
 " the sacred Council, saying or insinuating that the safe
 " conduct granted to John Hufs, the heresiarch, had been
 " unworthily violated, contrary to all the rules of
 " honour and justice, although the said John Hufs obsti-
 " nately opposing, as he did, the orthodox faith, rendered
 " himself unworthy of any safe-conduct and privilege,
 " and neither according to the law of nature, divine,
 " and human, ought any faith or promise to be kept, if
 " it is to the prejudice of the Catholic Faith; the Sacred
 " Synod declareth by these presents, that the said Empe-
 " ror hath done with regard to John Hufs, what he
 " could, and what he ought to do, notwithstanding his
 " safe conduct." Another remarkable instance of almost equal baseness and perfidy, though not so commonly known, we have in the case of *Moses Charas*, a physician of great reputation in the last century, whose physical writings were translated and admired throughout all Europe. But having the misfortune to be a Huguenot, he was obliged to fly his country, in consequence of the edicts made in France in 1680, prohibiting any of that religion from exercising that function or any other. He retired into England, where he was honourably received by the King; and having continued five years there, went over to Holland, and practised in Amsterdam with much esteem. The Spanish ambassador there, from the opinion he had of his superior skill, endeavoured to engage him for the service and assistance of his master, whose health was then very infirm. But the Doctor scrupled to comply through the terror of the Inquisition; but the ambassador relieved him of his fears, assured him of his protection, and carried him and his family with him to Madrid. Yet, though a foreigner, drawn thither purely
 on

on a design of public utility in the way of his profession, though taken under protection, and confiding in the faith of his Catholic Majesty, in whose palace he was employed; he had not continued long there before he was delivered up to the Inquisition, and dragged, at the age of *sixty-two*, to the frightful prison of that tribunal, where he remained four months, and from thence would doubtless have been brought forth to the fire, if he had not, to save his life, abjured his religion. Thus he was rewarded for his benevolent endeavours to save the life of a Catholic king!"

See *Basnage, Hist. de la Relig.* l. 1. ch. 7. *Leger, Hist.* t. 2. *D'Aubigné, Hist. Univ.* l. ch. 9. &c. *Atlas Geogr.* vol. 2. *Jurieu, Seasonable Advice to all Protest. in Europe.* p. 6. &c. *Lesne's Excidium. Clark's Martyr. Erskine, Considerat. on Spir. of Pop.* p. 14, &c. *Heiss, Hist. de l'Emp.* l. 4. *Histor. Collect.* v. 2. *Histor. Regist. for 1726.* No. 18. *Jurieu Apol.* l. 2. *Memori de Castelneau. Addit. de Laboureur.* l. 7. *Noüe, Disc. Polit. et Milit.* *Mexeray. Benoit, Hist. de l'Edit,* &c. *Voltaire Siecle,* &c. tom. 2. *du Calvinism Hist. of Scotland & England.* *Popery always the same, pref.* p. 10. *Moreri Dic. Hist.* &c.

It is a common, and not improper observation, that *facts* are of far greater weight and force than mere declamation, with the thinking and intelligent part of mankind; it is not therefore doubted that these which are here deduced from History will gain more credit with such than the peremptory and bold assertions of the crafty writer of "*The State and Behaviour of Eng. Cathol.*" He has the unparalleled effrontery (not to say impudence) to aver that the position "No faith is to be kept with Heretics," "NEVER WAS ADMITTED BY CATHOLICS." But I apprehend the direct contrary hath here been incontrovertibly proved. "There is the highest reason, therefore," (to use the words of CALVINUS MINOR) "why Protestants should not be too hasty in crediting the boasted conversion and reformation of Catholics, nor allow their ears to be so easily caught with a fair tale. It is scarce possible for them to be too much upon their guard against their wiles, or too suspicious of their strong pretensions of friendship: or if distrust and jealousy can here be carried to a fault, it appears to be the most reasonable, as well as the safest extreme. Though Popery, like the *Trojan Horse*, wear no hostile appearance, when suing for access, yet it will one time or other, be found big with latent mischief: and those

those who, in a fond fit of unwary kindness and mistaken hospitality, pull down the walls and bulwarks of their laws to admit it, may, at last, pay dear for their credulity.

— O miseri, quæ tanta infania, cives?

Creditis auctos hostes? aut ulla putatis

Dona carere dolis Danaum? sic notus Ulysses?

— Aliquis latet error, equo ne credite Teucris.

That religion, as we have seen, gives but too much countenance to the infernal arts of hypocrisy and deceit, and its professors have ever appeared sufficiently skilled in these, when they have had a *favourite design* in view; or when their own particular interests, or that of their party, required them. They are fruitful in expedients; and if they mean to solicit favours, they very well know what method is calculated to succeed. They will speak in the mildest tone, and hide the cloven foot as much as possible. Every one who has looked into the history of past times, knows that it is nothing new for them to assume counterfeit characters, the most opposite to their real, and to profess to be of a spirit and principles which have not the remotest affinity or resemblance to their own. They would take care to avoid threatenings, blustering, and violence, when these would only hurt themselves; nor are they such fools as to shew their weapons when they cannot strike. So the froward child will be quiet while the rod is over him: the thief will be honest till he meet with his opportunity; and the assassin and traitor may sometimes be found penitent, when the halter is about his neck, or the hatchet before his face. How often have the crafty friends of Rome given a temporary and seemingly hearty compliance with that Government which they have been secretly undermining, and plighted their allegiance to that Prince whose ruin they have been plotting? In all the contests which the British Monarchs have managed with the Papal See, there have not been wanting numbers, even of the clergy, who pretended to take side with the Prince, readily submitting themselves to the regal prerogative in opposition to the supremacy of the Pope. These supple sycophants have, by turns, obeyed the strongest master, abounding for the time in professions of loyalty, refusing *no* acts of fealty, scrupling, in appearance, *no* oaths or tests; till they could again conveniently shake off the fetters and betray the cause of their king and country. In every preceding age Papists were to be found, who, with the same facility, and with equal

equal confidence, could *condemn, renounce, and abjure* too; the scandalous doctrines of deposing kings, *breaking faith*, destroying heretics, &c. as any of our MODERN CATHOLICS; while yet they were maintained at Rome, and continued to be taught, and occasionally practised, to the great disturbance and danger of society, and perhaps by these very persons who had renounced them. So that I have no sufficient reason for believing that either Popery or Papists are really different from what they were in times past; nor do I see what cause we have to trust more to their integrity, liberal principles, their kind and humane dispositions, than our fathers had. Men of freer sentiments, of honesty, humanity, and generous and charitable dispositions, doubtless, may be among them: so there have always been. Perhaps, too, individuals of this description may now be more commonly found among them than in some former periods. But we speak of the society, not of individuals which compose it. We speak *not of them as MEN*, but as PAPISTS. We speak *not of PERSONS which are perishing*, but of their FAITH which IS PERPETUAL. We have nothing to do with private dispositions, which are ever precarious, changeable, and fluctuating; but of the public spirit and principles of their religion, which are fixed and permanent; and these, alas, will be ever at war with generous sentiments, and the best dispositions. What can, at this moment, be urged in exculpation of Popery, or for the pretended reformation of its professors, which could not with equal truth and plausibility, have been pleaded long ago in their favour? They are but trying again their old fallacious arts, and to suffer ourselves to be deceived by them, would bespeak the greatest weakness and simplicity. They are silly birds, indeed who allow themselves, again and again, to be taken in the same snare."

CLARKSON's *Practical Divinity of the Papists*, BENNETT's *View of the Principles of Popery*, republished by the Rev. Mr. Ryland; *The Spirit of Popery Displayed*, and many other valuable treatises are calculated to expose that corrupt religion naked and open to the eyes of all, in her doctrines, worship, and practice: but I know of no work that is expressly written to enquire into the propriety and expedience of tolerating Popery in a Protestant State to which its professors are utterly incapable (so long as they continue Papists) of giving a valid security for their good behaviour: I say I know of no work that

that hath done this except that masculine, acute, and spirited treatise entitled "*FREE THOUGHTS on the Toleration of Popery from a Review of its Principles, &c.*" by CALVINUS MINOR" printed at *Edinburgh*. This is a book it highly concerns all Protestants to be acquainted with, since it discusses a subject of the last importance to their welfare in the most able, solid, and nervous, manner; and I here beg leave to recommend it to their attentive perusal.

ANGLO-BRITANNUS.

For the PROTESTANT MAGAZINE.

THE LIFE OF ALFRED THE GREAT.

[Continued from page 438, and concluded.]

S E C T I O N XXIV.

With these shining qualifications and exemplary virtues, it was no wonder, that he was beloved of all his neighbours, princes, and honored of all both far and near. He obtained, and justly, the surname of *Great*; and having, as one expresses it, with a three-fold conquest in his enemy, got the mastery of war; in his people, of vice; and in his own person, of human frailty—he died, universally lamented, as he had lived universally esteemed, after a glorious reign of upwards of twenty-eight years, in the month of October, 900, aged fifty-two years. He was first buried in the new abbey at Winchester, but afterwards his body was taken up from thence, and buried in the Abbey of Hyde, without the gates of Winchester. He married Ælfwith, daughter of Earl Æthelred, by whom he had two sons and three daughters. Edward, his eldest, succeeded him in the throne: and for the rest, he carefully provided by his will. His male descendants for ten successions wore the crown after him. And it pleased God, to shew such especial grace to this king, that in every translation of the crown, it hath fallen into families that have lineally descended, by the female side, from this first imperial founder of English monarchy.

S E C T I O N XXV.

Consider his actions and reputation, his true greatness and goodness, we might well expect, that many writers should employ their pens on such a subject. And so it hath happened. But we shall not produce a variety of characters or encomiums: The following Epigram, written by Henry of Huntingdon, which well describes his virtues; and the character given of him, by Milton, in his history, will be sufficient. Which for the sake of the English reader, we give in the following translation, very little altered from that of Sir John Spelman:

Thy true nobility of mind and blood.
 O warlike Alfred, gave thee to be good.
 Goodness, industrious made thee: industry,
 Got thee a name to all posterity.
 Thy hope with fear was ever more perplexed,
 And all thy pleasure was with sorrow mixt;
 Tho' thou this day didst God for conquest bless,
 Next day thou didst dispute the last's success.
 O'ercome this day, next day, for all the blow,
 Thou giv'st or tak'st another overthrow.
 Thy brows from sweat, thy sword from blood ne'er dry,
 Shew us how great the load of royalty,
 The world cannot produce so much as one,
 Who thro' the like adversities has gone;
 Yet found'st thou not the rest, thou sought'st for here,
 But with a crown, Christ gives it thee elsewhere.

S E C T I O N XXVI.

Milton's character of him is as follows: " He was a person comelier than all his brethren, of pleasing tongue and graceful behaviour; ready wit and memory; yet, though the fondness of his parents towards him, had not been taught to read till the twelfth year of his age: but the great desire of learning, that was in him, soon appeared, by his conning of Saxon poems day and night, which, with great attention he heard by others repeated. He was besides, excellent at hunting, and the new art then of hawking; but more exemplary in devotion, having collected

“ lected into a book certain prayers and psalms, which he
 “ ever carried with him to use on all occasions.

“ He thirsted after all liberal knowledge ; and oft com-
 “ plained, that in his youth he had no teachers, and in his
 “ middle age so little vacancy from wars and the cares of his
 “ kingdom ; yet leisure he found sometimes, not only to
 “ learn much himself, but to communicate thereof what he
 “ could do to his people, by translating books out of Latin
 “ into English : Orosius, Beothius, Beda's history, and
 “ others, and he permitted none unlearned to bear office,
 “ either in court or commonwealth.”

S E C T I O N XXVII.

“ At twenty years of age, not yet reigning, he took to
 “ wife Egleswitha, (or Ælswith) the daughter of Æthelred,
 “ a Mercian earl. The extremities which beset him in the
 “ sixth of his reign, Neothan, abbot, told him, were justly
 “ come upon him, for neglecting, in his younger years,
 “ the complaints of such as injured and oppressed, repaired
 “ to him, as then second person in the kingdom, for re-
 “ dress ; which neglect, were it such indeed, were yet ex-
 “ cusable in a youth, through jollity of mind, unwilling per-
 “ haps to be detained long with sad and sorrowful narra-
 “ tions ; but from the time of his undertaking regal charge,
 “ no man more patient in hearing causes, more exact in do-
 “ ing justice, and providing good laws, which are yet ex-
 “ tant ; more severe in punishing unjust judges, or obstinate
 “ offenders, thieves especially and robbers ; to the terror of
 “ whom in cross-ways, were hung upon a post, certain
 “ chains of gold, as it were, daring any to take from thence ;
 “ so that justice seemed in his days, not to flourish only, but
 “ to triumph.”

S E C T I O N XXVIII.

“ No man than he, more frugal of two precious things
 “ in man's life, his time and revenue ; no man wiser in the
 “ disposal of both. His time, the day and night, he distributed
 “ by the burning of certain tapers, into three equal portions ;
 “ the one was for devotion, the other for public or private
 “ affairs, the third for bodily refreshment ; how each hour
 “ past he was put in mind by one who had that office. His
 “ whole anual revenue, which his first care, should be justly

" his own, he divided into two equal parts: the first he
 " employed in secular uses, and sub-divided those into
 " three; the first to pay his soldiers, household servants,
 " and guard; of which divided into three bands, one at-
 " tended monthly by turn; the second was to pay his archi-
 " tects and workmen, whom he had got together of several
 " nations, for he was also an elegant builder, above the cus-
 " tom and conceit of Englishmen in those days; the third
 " he had in readiness to relieve or honor strangers according
 " to their worth, who came from all parts to see him, and
 " to live under him; the other equal part of his yearly
 " wealth he dedicated to religious uses, those of four sorts;
 " the first, to relieve the poor; the second, to the building
 " and maintenance of two monasteries; the third, of a
 " school, where he persuaded the sons of many noblemen to
 " study sacred knowledge and liberal arts, some say at Ox-
 " ford; the fourth, was for the relief of foreign churches,
 " as far as India to the shrine of St. Thomas, sending thi-
 " ther Sigelm, Bishop of Sherborne, who both returned
 " safe, and brought with him many rich gems and spices;
 " gifts also, and letters he received from the Patriarch of
 " Jerusalem; sent many to Rome, and for them received
 " relics."

S E C T I O N XXIX.

" Thus far, and much more might be said of his noble
 " mind, which rendered him the mirror of princes. His
 " body, diseased in his youth with a great soreness in the
 " siege, and that ceasing of itself, he was tormented with
 " another pain of unknown cause, which held him by fre-
 " quent fits to his dying day; yet not disenabled to sustain,
 " those many glorious labors of his life, both in peace and
 " war."

We conclude his life with some lines by a modern poet.

When Danish fury, with wide-wasting hand,
 Had spread pale fear and ravage o'er the land;
 In arms renown'd, for arts of peace ador'd,
 Alfred's the nation's father, more than lord.
 Alfred arose! and bade confusion cease,
 Bade order shine, and blest his isle with peace;
 Taught liberal arts to humanize the mind,
 And heaven-born science to sweet freedom join'd.

United

United thus the friendly sisters shone,
 And one secur'd, while one ador'd his throne,
 Amidst these honors of his happy reign,
 Each grace, and every muse compos'd his train,
 As grateful servants, all exulting strove,
 At once to spread his fame and share his love !

Having thus finished our account of the life of this great prince, we here subjoin, according to our promise, some of his precepts and instructions ; and his epistle to the Bishop of London, prefixed to his translation of Gregory's Pastoral.

Precepts and Instructions of King ALFRED.

S E C T I O N X X X .

There sat at Sifford many Thanes,
 Many Bishops, many learned men,
 Wise Earls, and awful Knights,
 There was Earl Alfrich very learned in the law ;
 There was present Alfred, England's herd-man,
 England's darling.
 He was king of England, he taught them
 That cou'd hear him, how they shou'd lead their lives.
 Alfred was a king of England that was very strong ;
 He was both a king and a scholar ; he loved well God's
 work.

He was wise, and advised of his talk.

• He was the wisest man that was in all England.

I. Thus quoth Alfred, England's comfort ;

O that you would now love and long after your Lord,

He would govern you wisely.

That you might have honor in this world,

And yet unite your souls to Christ.

Wise are the sayings of king Alfred.

I mildly admonish thee my dear friend and beloved,
 Be'st thou poor or rich, that thou wholly dread.

The Lord, Christ, love and delight in him, for he is Lord
 of Life : he is one God above all goodness.

He is a bliss above all blessedness.

He is one man, a mild master, he one common father,
 And comfort of all people ; he, one so wise and rich a
 king,

That he that in this world shall serve him,
 Shall not fail ought of his will.

II. Thus

" his own, he divided into two equal parts : the first he
 " employed in secular uses, and sub-divided those into
 " three; the first to pay his soldiers, household servants,
 " and guard; of which divided into three bands, one at-
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 And heaven-born science to sweet freedom join'd.

United

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 Amidst these honors of his happy reign,
 Each grace, and every muse compos'd his train,
 As grateful servants, all exulting strove,
 At once to spread his fame and share his love !

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And comfort of all people ; he, one so wise and rich a
 king,

That he that in this world shall serve him,

Shall not fail ought of his will.

II. Thus

II. Thus quoth Alfred, England's comfort:
 One can be no right ruling king under Christ himself,
 Unless we have learning, known the law,
 And understand the use of his writs,
 And be able by his own reading to inform himself how
 to govern his land according to law.

III. Thus quoth Alfred, England's comfort;
 The Earl and the Atheling are under the king,
 To govern the land according to law.
 The clergyman and the knight, must both alike judge
 uprightly.
 For as a man sows,
 So shall he reap:
 And every man's judgement comes upon him home to
 his own doors.

IV. Thus quoth Alfred: It behoveth the Knight,
 Advisedly to look to provide,
 Against death and famine, and to have care of the mili-
 tary expedition, that the church have
 Quiet; and the husbandman be in peace,
 His seed to sow, his meadows to mow,
 And to follow his ploughing to the behoof of us all.
 This is the duty of the knight, to see that these things
 go as they should.

V. Thus quoth Alfred: Without wisdom, wealth is
 worth little.

Though a man had an hundred and seventy acres sown
 with gold, and all grew like corn, yet were all that wealth
 worth nothing, unless that of an enemy, one could make it
 become his friend; for what differs gold from a stone, but
 by discreet using of it.

VI. Thus quoth Alfred: A young man must never give
 himself to evil, though good befalls him not to his mind,
 nor though he enjoys not every thing he would; for Christ
 can, when he will, give good after evil, and wealth after
 grace. Happy is he that is made for it.

XII. Thus quoth Alfred: A wise child is the blessing
 of his father. If thou hast a child, while it is yet but little,
 teach it the precepts that belong to a man, and when it is
 grown up it will follow them; then shall thy child become
 such as shall recompence thee. But if thee lettest him go
 after his own will, when he cometh to age it will grieve him
 sore, and he shall curse him who had the tuition of him;
 then shall thy child transgress thy admonition, and it would
 be

be better for thee that thou hadst no child ; for a child unborn is better than one unbeaten.

XXVII. Thus quoth Alfred : If thou growest in age, hast wealth, and canst take no pleasure, nor hast strength to govern thyself, then thank thy Lord for all that he hath sent thee, for thy own life, and for thy day's light, and for all the pleasures he hath made for man : and whatsoever cometh of thee, say thou, come what come will, God's will be welcome.

XXVIII. Thus quoth Alfred : Worldly wealth at last cometh to the worms, and all the glory of it to dust ; and our life is soon gone. And though one had the rule of all this middle world, and of the wealth in it, yet could he keep his life but a short while. All thy happiness would but work thy misery, unless thou couldst purchase thee Christ. Therefore when we lead our lives as God hath taught us, we then best serve ourselves. For then be assured, that he will support us ; for so said Solomon, that wise man ; *well is he that doth good in this world, for at last he cometh where he findeth it.*

XXIX. Thus quoth Alfred : My dear son, set thee now beside me, and I will deliver thee the true instructions. My son, I feel that my hour is coming, my countenance is wan, my—my days are almost done. We must now part. I shall to another world, and thou shalt be left alone in all my wealth. I pray thee (for thou art my dear child) strive to be a father and a lord to thy people ; be thou the children's father, and the widow's friend ; comfort thou the poor and shelter the weak, and with all thy might, right that which is wrong. And son, govern thyself by law, then shall the Lord love thee, and God above all things shall be thy reward. Call thou upon him to advise thee in all thy need, and so he shall help thee the better to compass that which thou wouldst.

King ALFRED'S preface to the Bishop of London.

Alfred, King, wishing greeting, to Wulfsig, Bishop, his beloved and friendlike, and thee to know, I wish that to me it cometh very often in mind, what manner of wise men long ago were throughout the English nation, both of the spiritual degree and of the temporal ; and how happy the times then were among all the English ; and how the kings, which then the government had of the people, God, and his written laws obeyed ; how well they behaved themselves both in war and peace, and in their home government ; how their nobleness

bleness was spread abroad, and how they prospered in knowledge and in wisdom. Also, the divine orders how earnest they were, as well about preaching as about learning, and about all the services that they should do to God, and how men from abroad, wisdom and doctrine, here in this land sought; and how we the same now, must get abroad if we would have them. So clean is learning fallen among the English nation, as that there has been very few on this side Humber, that were able to understand the English of their service, or turn an epistle from Latin into English; and I wot there were not many beyond the Humber that could do it. There were so few, as that I cannot bethink me of one on the South-side of the Thames, when I first came to reign. God Almighty be thanked that we have ever a teacher in pulpit now. Therefore, I pray thee, that thou do (as also I believe thou wilt) that wisdom that God hath given thee, bestow all about on them thou canst bestow it; think what punishment shall for this world befall us, when as neither we ourselves have loved wisdom nor left it to others; we have only loved the name that we are christians, and very few of us the duties. When I minded all this, me thought also, that I saw (before all was spoiled and burnt) how all the churches throughout the English nation stood filled with books and ornaments, and a great multitude of God's servants; and at that time they wist very little fruit of their books, because they could understand nothing of them, for that they were not written in their own language. So they told us, that our ancestors, that before us held those places, loved wisdom; and through the same got wealth and left it us. A man may hear, yet see their swath, but we cannot enquire after it, because we have let go both wealth and wisdom; for that we would not stoop with our minds to the seeking of it. When I thought all this, then wondered I greatly, that their godly wise men, that were every where throughout the English nation, and had fully learned all those books, would turn no part of them into their own language; but then, I again quickly answered myself, and said, they weened not that ever men should become so reckless, nor that this learning would so decay; therefore, they willingly let it alone, and wot that here would be more wisdom in the land, the more languages that we understood. Then I called to mind, how that the law was first found written in the Hebrew speech, and after that the Greeks had learned it, they turned it into their own speech wholly, and also all other books: and then

the Latin people, a little while after they had learned it, they translated, all through wise interpreters, into their own language, and all other christian people also have turned some part thereof into their own tongue. Therefore me thinketh it better, if you so think, that we also get some books that be deemed most needful for all men to understand, into that language turn, that we all know, and that we bring to pass (as we easily may with God's help, if we have quietness) that all the youth of free-born Englishmen (such as have wealth, that they may maintain them) be committed to learning, that while they no other note can, they first learn well to read English writing, afterward let men further teach in the Latin tongue, those that they will further teach, and have to a higher degree. When I minded how this learning of the Latin tongue heretofore was fallen throughout the English nation, though many could skill to read English writing, then began I among divers and manifold business of this kingdom, to turn into English his book, which in Latin is named *Pastoralis*, and in English, the Herd-man's Book; sometime word for word, some, understanding for understanding, even as I learned them of Phlegmond, my Archbishop of Asse, my Bishop, and Grimbald my Mass-Priest, and John my Mass-Priest. After that I had learned of them, how I might best understand them, I turned them into English, and will send one to each bishop's see in my kingdom, and upon each there is a stile that is of fifty marks; and I command on God's name, that no man the stile from the books, nor the books from the minister take, seeing we know not how long there shall be no learned bishops, as now, God be thanked, every where there are. Therefore, I would they should always remain in their places, except the bishop will have them with him, or that they be lent somewhether, until that some other be written out.

For the PROTESTANT MAGAZINE.

A DEMONSTRATION of the IMMORTALITY of the SOUL.

[Continued from Page 420.]

I Shall now attempt to give such proofs of the immortality of the soul, as will leave in the mind no reasonable ground of doubting.

I. A *Demonstration* of the *Immortality* of the *Soul*, by natural or merely rational arguments arising from the nature of the soul, from its enjoying pleasures and feeling pains peculiar to itself; and detached from the sensations of the body—the consent of all nations—the desire of immortality in the greatest Pagan minds—and the universal desire after immortal life. As at the command of the Omnipotent Creator, to whom to will and execute is the same; all the beings that compose and adorn the frame of nature, started out of nothing and stepped up into existence; so the conservation, which is a prolonged creation of those beings, is owing to a constant communication of power from this exhaustless source of energy and motion. Should he no longer will its continuance, but suspend his preserving influence, the whole creation would immediately dissolve and disappear. Streams may sooner renounce their dependance on their fountains, and light subsist without fresh emanations from the sun, than the most excellent and perfect creatures can remain one minute independent on their maker.

And since the author is a free and arbitrary agent, the duration and futurity of being must absolutely rely on his pleasure; and we are no farther capable of knowing whether any of his creatures, shall have the privilege of everlasting existence, than he, either by the light of reason or revelation, has signified his will concerning it.

To know then, if the soul of man shall for ever exist, it is necessary to enquire, whether the divine author has made any declaration of his will always to uphold its being; and setting aside revelation, I shall attempt to shew by the natural dictates of reason, that he has made known his pleasure, that human souls shall always continue.

[*To be continued.*]

To the PROTESTANT MAGAZINE.

HISTORY OF POPERY.

P A C K E T XVIII.

[Continued from page .]

Oratio quæ non fit per Christum, non solum non potest delere peccatum, sed etiam ipsa est peccatum. August. in Psalm. 118.

Of worshipping and praying to Saints, Angels, &c. The Original thereof from the Heathen. Arguments against it, &c.

AMONG the superstitious errors, which crept into the church, during the first 600 years after our Saviour's incarnation, it will not be improper to reckon, That of worshipping and praying to saints departed and angels, because, "There was one Peter Gnapheus or Fuller, of which trade he is said to have been, a schismatical and heretical Bishop of Antioch, in the fifth century, who held the errors of the Patripassians, and of Eutychas. An account taken from the antient writers of his factious proceedings, and of his wicked attempt to corrupt the hymn which was called Trisagion, by adding to what was said of the whole Trinity, these words, *who was crucified for us*, may be seen in Spanheim's Eccl. Hist. (p. 1103.) The reader may likewise consult the Magdeburg historians, (Cent. 5, cap. 10.) and M. S. Basnages's Annals, (Vol. III. p. 526, 541, 547, 575.) This worthless man, as we are told in the extracts from Theodorus Lector, (Lib. ii. p. 566. Ed. Par.) ordered, that the *Mother of God* should be named in every prayer; and the same we are told by Nicephorus Calistus, (Eccles. Hist. Lib. xv. cap. 28.) This we may fairly reckon the first public establishment of Saint worship in general; since it is not probable but the blessed Mary obtained the honor, (or rather dishonor) of their misdirected devotions, as soon as any other meaner saint: yet true it is, some private men, transported with blind zeal, and a little tinctured with Plato's notions, did before begin to hanker after some such thing, and some

of the fathers now and then seemed to give too much encouragement thereto, by unwary panegyricks, and flashes of rhetoric on departed martyrs; amongst others, the learned St. Jerom was much addicted thereto, and for the same was opposed by Vigilantius, in a treatise wrote on this very occasion.

Nor had the worshipping of angels any better ground, owing its practise to certain Hereticks in the primitive times, thence called *Angelici*, as St. Austin witnesses, *ad quodvultdeum*, cap. 39. Who seem to have infested the church, even in the apostles days, occasioning that caution of St. Paul, Colos. ii. 18. *Let no man beguile you in a voluntary humility, and worshipping of angels, not holding the head, &c.* Which the Greek Scholiast, p. 697. thus interprets; "There were (saye he) divers that under pretence of modesty, forbid them to go to Christ by themselves, but allowed that the favor of angels must be intreated, to introduce us to God." So Theodoret on this text, Vol. iii. p. 355. Ed. Par. "Using pretence of humility, they gave counsel to pray to angels, saying, that we could neither see, nor comprehend, nor come to God, and therefore must conciliate his favor by mediation of angels." Nor can the subtlest Papists give any tolerable interpretation of the place otherwise, as appears by the miserable plunge and sorry evasions their Rhemish annotators are put to; who to excuse their own practise, are forced to invent stories of other heretics, who they would have us believe, were greater idolaters than they.

The truth is, this saint and angel worship is a piece of revived Paganism. The Gentiles, besides their *Dii Superi*, Gods by Nature, had their *Dæmons*, and their Heroes, the spirits of brave men departed, whom they worshipped (just as our Papists do) not simply and absolutely, but as intercessors for them to the superior deities. Hence Tully in his second *De Legibus*, cap. 8, p. 100. Ed. Davis. *Divos & eos qui coelestes semper habiti colunt, & ollas quas endo coelo merita locaverunt.* Let the gods be worshipped, as well those who were always counted celestial as those whom their own merits have placed in heaven. And again, p. 108. *Deorum manum jura sancta sunt; hos leta datos, Divos habento.* Let the rights of the *ghost-gods* be kept inviolable, and let them after death be worshipped as second-rate deities." You may see how exactly our Catholic Romans have renewed these idolatrous laws of their Heathen ancestors. Would you know what offices the Gentiles attributed to their *Dæmons*? The very same which our Papists expect from saints, *viz.* to be as mediators,

mediators, or agents for them. So Plato in his Banquet :
 " The Dæmons are between God and man, interpreting, and
 carrying things between the Gods and men, bringing before
 the gods the prayers and sacrifices of men, and bringing to
 men the orders of the gods, and their rewards for sacrifices.
 God is not mixed with men, but through the Dæmons is all
 converse and intercourse between the gods and men, whether
 the latter are asleep or awake." So that you see, they did not
 ascribe an absolute, but only an intercessory power to them,
 as appears more plainly by these words of Apuleius in *Deo*
Socr. Cuncta Cælestium voluntate, numine & autoritate,
fieri arbitrandum est, sed Damonum obsequio, operâ, & minis-
terio. All things (says he) are to be thought to be done by
 the will, power, and authority of the celestial gods, but by
 the means, dispatch, and administration of Dæmons.

Thus much (and we hope not too much) of the original
 of saint-worship : now to the thing itself : we say, saints de-
 parted are to be honored, (or worshipped if you will call it
 so) three ways ; first by an honorable memorial : so the *Vir-*
gin Mother foretels, that thenceforth *all generations shall call*
her Blessed, Luke i. 48. Secondly, by rendering thanks to
 God, for the gifts and graces which he bestowed upon them,
 for the good of his church, Gal. i. 24. Thirdly, by imi-
 tating their holy and humble lives, as the apostle uses their
 examples, to stir up those he writes to, Heb. xi. All this
 we freely grant and practise. But to offer any religious wor-
 ship, pray to them, or esteem them as intercessors for us, we
 dare not, for these reasons amongst many others.

1. No religious worship is to be instituted without the
 command of God ; for otherwise it will be will-worship,
 not of faith, and consequently sin, Rom. xiv. 23. But for
 such worship or invocation of angels or saints, there is no
 command, nor yet example ; but on the contrary, the same
 is forbid, Matt. iv. 10. And more particularly, Gal. iv. 8.
 The apostle blames them who with religious respects *served*
those that by nature are not gods.

2. We ought not to call upon, or pray to any in whom we
 do not believe, Rom. x. 14. But we do not believe in any
 saint, for God pronounces a curse against such as believe in
 man, Jer. xvii. 5. And *August. de civitate Dei, l. 18. Ca.*
58. says very well, We that are christians do not believe in
Peter, but in whom Peter himself believed. As not in Peter,
 so in no other saint ; therefore no saint is to be invoked.

3. God

3. God will not have his glory given to another, *Isaiah xlii. 8.* But invocation is a principal part of God's glory; therefore it is an infringement of his prerogative, and high-treason against the King of Kings, to transfer it to any other.

4. There is but one mediator between God and men, the Man Christ, without whom none can come to the Father,

1. Tim. ii. 5. John xiv. 6. But intercession is part of the office of the mediator; therefore it cannot without the highest sacrilege, be ascribed to any but Christ; for he alone redeemed all, and therefore alone can intercede in particular for all, because the virtue and efficacy of intercession depends on that of redemption.

5. Our Lord teaching his disciples to pray, commands them to direct their prayers to God, and say, *Our Father which art in heaven; not, O thou Mother of Mercy, O ye saints, or holy angels, &c.* And why should christians forsake such a teacher, to follow their own inventions?

6. If we pray to God in Christ's name, we have an assured promise, that we shall obtain; *Verily, verily, whatsoever ye shall ask the Father in my name, he will give it to you, John vi. 23.* But no such assurance is made to those that call upon saints or angels: Nay, they may rather expect a curse than a blessing, since by worshipping the creature instead of the Creator, they change the truth of God into a lie, *Rom. i. 25.*

7. The holy scriptures teach us, that God only is our succour, refuge, help, defender, and protector, to whom in public and private prayers, and all our necessities, we are to have recourse, as in the 18th, 46th, and 134th Psalms throughout. And *Hosea 13th*, the Lord says, *In me only is thy help; there is no saviour besides me.* So *James i. 17.* *Every good and perfect gift is from above, and cometh from the Father.* To withdraw us from honoring the creatures, we are taught not to trust in them, *Psalms cxvii.* And that all grace is through Christ, and that the best of men can challenge nothing through their own merits, we are told, *Rom. vi. and vii.* Therefore, the prayers of Papists to angels and saints are impious, and utterly repugnant to scripture; nay, plainly tending to subvert the whole order of God's worship, and to rob our most gracious Saviour of the glory, which for his boundless mercy belongs to him: Of whose loving kindness the scripture hath given such ample testimony, that it could proceed from none but the devil and antichrist, thus to make saint-mediators and saint-intercessors, when

when there is none in heaven, or in earth; so propense to mercy as himself. *With everlasting kindness will I have mercy on thee, saith the Lord thy redeemer, Isaiah liv. 8. The mountains shall depart, and the hills shall be removed, but my loving-kindness shall not depart from, nor the covenant of my peace be broke, said the Lord, that hath mercy on thee, verse 10. Before they call, I will answer; and while they speak, I will hear, Isaiah lxv. 23. In all things he was made like to his brethren, that he might be a merciful, and a faithful high-priest in things pertaining to God, to make a reconciliation for the sins of the people, Heb. ii. 17.* Certainly these promises are both so free, and so full, that it is the greatest ingratitude and impiety in the world, to misdoubt them; or by flying to any other, to slight or evacuate them. One man gives credit to another's bill, and a few lines of writing secure the greatest contracts; and shall the promises of the Son of God, sealed with his blood, be called into question? After he has given us his word, his oath, his life for it, shall we still distrust his mercy? Every word of the gospel is a call, each sacrament of the church a solemn invitation, every drop of his blood shed upon the Cross is our security to embolden us to come to him. And what an affronting madness is it to court the followers, when we may so easily address the prince; or to hew out to ourselves *broken cisterns*, and run after *muddy streams*, when we may thus freely have access to the fountain of mercy and life?

8. Those that pray to saints departed, must acknowledge them to know men's hearts and thoughts, else how shall they understand the sincerity of their devotions, and the desires of the minds? They must also believe them to be omnipresent, else how shall they attend to, and hear so many thousand several persons prayers in all nations, at the same moment? But it is God alone that knows men's hearts, and it is he alone who is every where present: Therefore to pray to saints is not only unwarrantable, but *blasphemous*.

9. We read that angels refused to be worshipped, and earnestly forbid it, saying, *See thou do it not, Rev. xix. 10. and xx. 8.* And that saints denied to accept of any kneeling to them, that might seem to import adoration; giving for a reason, that *they were men and not gods, Acts x. 26.* Now what an odd sort of people are our Papists, to pretend such an excessive devotion towards saints and angels, whilst yet they will not take their words?

10. If

ro. If saints departed do not know our circumstances here on earth, or, if we can have no assurance that they hear our prayers, then it is absurd and vain to pray to them. But Solomon said, *The dead know nothing at all*, Eccles. ix. 5. And Abraham is said to be ignorant of us, Isaiah lxiii. 16. And when Josiah should die, *God tells him, he should not see the evil he would bring upon Jerusalem*, 2 Kings xii. 20. Nor are the most learned of our adversaries able to give us, or their own consciences satisfaction, how the saints know our wants, or take notice of our desires to be prayed for, as appears by their multiplying questions; as, whether the souls of those that be prayed to, be present or not; if present, whether really, (and then they must be out of heaven) or only virtually, that is, by nobody knows what kind of understanding the things uttered to them in our prayers; whether they have the knowledge of our prayers from others, and whether our guardian angels inform them, or the spirits of just men that go from hence, tell them our desires, &c. 'Tis true, their common answer is, *That the saints enjoying the beatifical vision, behold all things in the face of God as in a glass*. But how does any body hear sounds, or perceive men's thoughts in a glass? Or how can they see all things in the essence of God, unless they can comprehend his divine essence, which surpasses the capacity of men or angels? Besides, what a useless circle is here! First, Papists pray to saints, then God reveals to them that such persons have prayed to them, and then the saints pray to God for those that so prayed to them. Is it not far more direct and safe, to go (as we are commanded) *to God by Christ*, who both can, and will hear our prayers? For though we acknowledge nothing is impossible to God, yet it is not lawful to believe any thing to be his will, which he hath not revealed; for we can only judge of his will by the scriptures, which touching these speculations are silent, but in many places command us to *pray in faith without doubting*; but how is it possible we should so do, if we pray to them, of whose hearing us we can have no faith?

[To be continued.]

For the PROTESTANT MAGAZINE.

Speech deliver'd at the Queen's Arms, Newgate Street, by
A. M. T. on the following question, "Whether our
good Works will add to our degree of future Glory?"

MR. PRESIDENT,

FROM what I have the pleasure to know of the worthy gentleman [Mr. B—] who is the father of the question, I have too great an opinion of his good sense, and of the deference he pays to divine revelation, to suppose he believes there is any sort of *merit* in human works. I dare say no person here need be acquainted, that to *merit*, properly signifies, to *earn*; and, originally, the word was applied to soldiers, and other military persons, who, by their labours in the field, and by the various hardships they frequently underwent during the course of a campaign, as also by other services they might occasionally render to the commonwealth, were said *merere stipendium*, to *merit*, or *earn their pay*: which they might properly be said to do, because they yielded, in real service, an equivalent to the state, for the stipend they received; which was therefore due to them in justice. Hence I apprehend, we come at the true meaning of the word *merit*; and, from this view of the point, I think it is very clear, in the very nature of things, exclusive of scripture, that there can be no such thing as merit in our best obedience. One man may merit of another; but all mankind together cannot merit from the hand of God. If we advert to revelation, nothing can be clearer than this important truth, Salvation, in all its various branches, is expressly declared to be "*not of works*," and elsewhere, "*not by works of righteousness which we have done, but according to his mercy, he saved us*:" for which one of the reasons assigned is, "*lest any man should boast*:" which he would surely, and might justly do, if his works were meritorious of divine acceptance, could justify him in the sight of God, and entitle him to heaven. The law will admit of no righteousness, as a sufficient ground of justification, but such, and such a righteousness only, as, in every respect whatever, and from first to last, comes up to the standard of that law: which no human righteousness, since the primitive transgression of Adam, ever did come up to, nor ever will. Hence it follows, that all men being sinners, and of consequence not having a perfect righteousness to bring, either the whole human race must be

condemned, or those who are saved must be saved by a righteousness *out of* themselves, and to be had from another. Who this other is, in virtue of whose complete obedience the church of his elect are justified from all things, the scripture plainly declares, when it tells us, that "Christ is the end of the law, for righteousness, to every one that believes:" that the same blessed person, "who knew no sin, was made sin," that is, a *sin-bearer* and a *sin offering* "for us, that we might be made the righteousness of God in him:" and, to mention no more passages, that, "as, by the disobedience of one, many were made, or constituted, sinners; so, by the obedience of one, shall many be made and constituted righteous." If, then, we are justified by the alone imputation of Christ's righteousness, it more evidently follows, that good works, on our part, are, in no sense, meritorious of heaven; neither as *causes*, nor *conditions*; for, however plausible and innocent the word *condition* may sound; a condition is no more than a softer name for *cause*; as being *something, on account of which, something else is given or done*. And that works can be neither causes, nor (which amounts to the same thing) conditions of justification, is clear; because the performance of a condition necessarily *precedes* the reception of a benefit suspended on that condition; whereas, good works (and works are then only evangelically good, which proceed from the united principles of faith in Christ and love to God, which faith and love are the fruits of *grace* previously bestowed) do not *go before*, but *follow after* justification: which is the express doctrine both of scripture, and of the church of England, in her 12th and 13th articles, and throughout the whole book of Homily. Therefore, to put good works before justification, is making the effect prior to the cause; and representing the fountain as flowing from the stream, instead of deducing the stream from the fountain. I shall only add one observation more, on the head of merit. Whoever believes the scriptures, must admit, that whatever good is either *wrought in* man, or *done by* him, is the fruit of God's effectual grace. Was it otherwise, it would follow, that God is *not* the source of *all* good: but that men may be good, *independently* of the creator; and, of consequence, that there are some good and perfect gifts, which do *not* descend from the father of lights. How rational this is in itself, and how honourable to the deity, must be left to the judgment of those Gentlemen, who think fit to depart from the doctrines of the Reformation, by espousing the system of Arminius. If, therefore, the good we are enabled to do, is done in the strength of divine grace; it follows, not that the deity

deity is indebted to *us*, but that we are unspeakably indebted to *him*, for working in us both to will and to do the things that are well-pleasing in his sight. "Are good works, then, and moral obedience, unnecessary?" Quite the reverse. They are of indispensable necessity. They must and will be wrought, by all who are born from above. They are the evidences of faith, and the necessary consequences of justification. Believe in Christ for justification, and lead a bad life if you can. 'Tis impossible. They that are of God, will do the works of God.

I have been, perhaps, tedious; but what is said has a close connection with the question before us; which is, "Whether our good works, &c." Here, I think, is room for a distinction. I am of opinion, that good works, extensive usefulness, and eminent sufferings for Christ, will, in one respect, be followed by a proportionable degree of glory; and, in another, not. I am one of those old-fashioned people, Mr. President, who believe the doctrine of the *Millennium*: and that there will be two distinct resurrections of the dead, 1st. of the just; and 2dly. of the unjust; which last resurrection, of the reprobate, will not commence till a 1000 years after the resurrection of the elect. In this glorious interval of a 1000 years, Christ, I apprehend, will reign in person over the kingdom of the just; and that, during *this* dispensation, different degrees of glory will obtain; and "every man shall receive his own reward, according to his own labour." This reward, tho' temporary, will, surely, be more than equivalent to any thing we can be enabled to do or suffer for God, during the short span of our present life. And yet, tho' the reward will vastly transcend the work; still, between temporal obedience, and this temporal recompence, there is *some* little proportion: whereas, between temporal obedience, and the *eternal* weight of glory, there is *no* proportion at all. And, to me, it seems very clear, that, whatever difference of bliss and honorary distinctions, may obtain during the *Millennary* state; I am inclined to think, both by scripture and reason, that, in the heavenly glory which will immediately succeed the other, all the saints will be exalted to an equality of happiness, and crowned alike. In the course of the present argument, I have been forced to take the doctrine of the *Millennium* for granted: time not allowing me to even intimate an hundredth part of the proof by which it is supported. I would only observe, to those who have not considered that subject, that it would be prudent in them to suspend their judgment about it, and not be too quick in determining against it,

merely because it seems to lie out of the common road. As doctrines of this kind should not be admitted hastily, so they should not be rejected prematurely.—Upon the whole, I give it as my opinion, that the reward of the saints, during the personal reign of Christ upon earth, will be greater or less, in proportion to their respective labours, sufferings, and attainments: but that, seeing they are *loved* alike, with one and the same everlasting love of God the Father; that their *names* are in one and the same book of life; that they are all *justified* by the same perfect righteousness of Christ, *redeemed* and washed from all their sins in the blood of the same Saviour, *regenerated* by the same spirit, made partakers of *like precious faith*, and will, in the article of death be perfectly (and, of course, equally) *sanctified* by divine grace; for these, and other reasons that might be mentioned, I am clearly of opinion, that, in the state of ultimate glory, they will be on a perfectly equal footing with regard to final blessedness, both as to its *nature* and *degree*; and, as the parable expresses it, “receive every man his penny.”

For the PROTESTANT MAGAZINE.

ANECDOTE of *Archbishop Leighton*.

L EIGHTON was one of the most extraordinary persons who lived since the apostolic age. In his sentiments concerning church government he was moderate even in the worst of times; his preaching was truly evangelical, his whole life was one continued state of meditation, which enabled him to have such a command of his temper, (naturally warm) that he was seldom discomposed. While he was Bishop of Dunblain, he lived in such a frugal manner that he kept only two servants, a man and a woman. One day his housekeeper desired leave to visit her relations, which was readily granted. Next morning John, the footman, went out, telling the Bishop he would return by twelve o'clock. Leighton retired to his study, where he spent the day; for John did not return till twelve at night. When the Bishop let him in, he asked him whether he did not promise to return by twelve at noon? or twelve at night? John improved the hint, by answering, “twelve at night.” “Well (said Leighton) I ask your pardon, for “I thought you meant twelve at noon.” In the most trifling occurrences of human life, a mind fixed upon divine objects naturally bends to humility, and prevents poor mortals from becoming slaves to those meanest of passions, which by an irregular indulgence, too frequently bring infamy and misery upon private families.

P O E T R Y.

H Y M N.

REV. xvii. 14. "Lord of Lords
and King of Kings."

JESUS, exalted, glorious Lord!
For ever be thy name ador'd;
Of Thee my soul with rapture
sings,
Thou Lord of Lords and King of
Kings.

Low at thy feet archangels bow,
And all the host in glory too,
Sound thy blest name on lofty
strings,
Thou Lord of Lords and King of
Kings.

Naked and open to thine eye
All the vast worlds of being lye;
From Thee, life, light, and glory
springs;
Thou Lord of Lords and King of
Kings.

Then let thy saints with joy pro-
claim
The endless honors of thy name;
Thy name immortal pleasure
brings,
Thou Lord of Lords and King of
Kings.

Yes, let them all with ardour join
Thy praise to sing in notes divine:
For who, like Thee, doth wond'-
rous things,
Thou Lord of Lords and King of
Kings?

In Thee their happiness they view,
As chosen, call'd, and faithful
too;
In Thee their souls expand their
wings;
Thou Lord of Lords and King of
Kings.

With them in Heav'n, O may I
join
In songs eternal, joys divine;
And vie with all the host that
sings
The Lord of Lords and King of
Kings.

L ——— I. M.

A Sinner pleading for Mercy.

P A R T I.

Lord God of Mercy, Grace
and Love,
Thou did'st to set us free,
Thou rain'st salvation from above
On others, Why not me?

Adam hath ruin'd all his race,
By disobeying Thee,
And yet Thou freely gave him
grace,
Then Why not grace to me?

Foul incest, too, committed Lot,
He sin'd repeatedly,
Thy pardon even he has got,
Then Why not pardon me?

Murder King-David did commit
With foul adultery,
And Thou his crimes did all re-
mit,
Dear Jesus, Why not me?

Manasseh, Judah's sovereign,
taught
The land idolatry †,
Thou mercy gave when he it
sought,
Why Mercy not to me?

Thy servant Peter thee deny'd,
He swore he knew not Thee.
And yet thou pray'dst his sin to
hide,
Then why not pray for me?
† 2 CHRON. xxxiii. 13. An

An unbelieving Thomas faith,
Thy hands and side he'll see,
Thou him forgiv'st his want of
faith,
Then Why forgive not me ?

With spite, and rage, and malice
mad,
Saul persecuted Thee,
Yet Thou compassion on him had,
Why not, my God, on me ?

Ah ! Jesus, thou'rt a God of love,
Thou died'st to set me free,
Thou rain'st salvation from above,
Thou wilt, Thou wilt on me.
Creaton. *A. M.*

HER. x. 19. "*We have boldness
to enter into the holiest, by the
blood of Jesus.*"

O Precious blood, O glorious
death,
By which the sinner lives !
When stung with sin, this blood
we view,
And all our joy revives.

We flourish as the water'd herb,
Who keep this blood in sight ;
The blood that chases our distress,
And makes our garments white.

The blood that purchas'd our re-
lease,
And washes out our stains :
We challenge earth and hell to
shew,
A sin it cannot cleanse.

Our scarlet crimes are made as
wool,
And we brought nigh to God :
Thanks to that wrath-appeasing
death ;
That heav'n-procuring blood.

The blood that makes his glorious
church
From ev'ry blemish free ;

And, O the riches of his love !
He pour'd it out for me.

Guilty and worthless as I am,
It all for me was giv'n ;
And boldness, thro' his blood, I
have
To enter into Heav'n.

Thither, in my great surety's
right,
I surely shall be brought !
He could not agonize in vain,
Nor spend his strength for
nought.

He wills that I and all his sheep
Should reign with him in bliss ;
And pow'r he has to execute
Whate'er his will decrees.

The father's everlasting love,
And Jesu's precious blood,
Shall be our endless themes of
praise
In yonder blest abode.

In patience let us then possess
Our souls, 'till he appear ;
Our head already is in Heav'n,
And we shall soon be there.
A. M. T.

Christ the Light of his People.

I Lift my heart and eyes to
Thee,
Jesus' thou unextinguish'd light ;
My guardian, stay, and leader be ;
My cloud by day, my fire by
night.

Glory of Israel, shine within ;
Unshadow'd, uneclips'd appear ;
With beams of grace exhale my
sin ;
Break forth, thou bright and
morning-star.

The earth a trackless lab'rinth is ;
Be thou my thread and faithful
clue !

Thy

Thy kingdom, and thy righteousness,
The only objects I pursue.

Light of the Gentiles, Thee I hail;
Essential truth, thyself impart!
Spirit of light, his face reveal,
And set thy signet on my heart.

Thy office 'tis t'enlighten man,
And point him to the heav'nly prize;
The hidden things of God t'explain,
And shine the darkness from our eyes.

Witness of Christ within my heart;
My int'rest in his love display;
My int'rest in that better part
Which never can be took away.

In bondage 'till thou set me free,
Fain would I know my part in him;
The brightness of his rising see,
And bask in thy meridian beam.

Shine, then, thou uncreated ray!
If but a moment thou withdraw,
That moment sees me go astray,
That moment sees me break thy law.

The word and spirit both conspire
To tell thy church, she is forgiven;
And lift her daily high'r and high'r,
'Till all her joys are crown'd with Heav'n.

To that blest realm of bright repose
Thou wilt conduct my weary feet;
Where peace no interruption knows,
And where my sun shall never set.

A. M. T.

H Y M N.

How glorious is my God!
In *him* what wonders shine;
The pomp of world but faintly shew
The Majesty divine.
A God and yet a man,
What wond'rous union this?
'Tis he redeem'd my soul from hell,
And gives me endless bliss.

Yes, *Jesus* is to me
Whate'er my soul can need,
His precious *blood* I drink as wine,
And on *his flesh* I feed.
He is the *tree* of life,
Beneath his shade I rest;
Whose sov'reign balm heals ev'ry wound,
When e'er by faith I taste.

He is a *rose* most sweet,
To cheer me when I faint;
A fragrant *lily*, whose perfume
Revives each drooping saint.
He is the living *vine*,
And saints the branches are,
They from his root draw sap divine,
Whence endless life I share.

He is his churches *head*,
And saints the members are,
He feels their pains, relieves their wants,
And softens ev'ry care.
He is a *fountain* pure,
To cleanse my soul from sin,
My filthy garment white appear
Since he hath plung'd me in.

He is a flaming *fire*,
To purge away my dross;
And when refin'd, I shall come forth,
Nor suffer any loss.
He is the eternal *rock*,
On which I stand secure;
Whence gentle streams perpetual flow,
Of living waters pure.

He

He is the only way,
To everlasting bliss;
None e'er shall reach the heav'nly
fields
By other path than this,
He is the *door* thro' which
My soul hath hope to find
Entrance to endless joys, when
call'd
To leave this world behind.

He is a *corner stone*,
Most precious, firm, and tried;
On which I build secure, and all
The pow'rs of hell deride.
A *sanctuary* he,
Where godhead dwells supreme:
There I approach Jehovah's throne,
And find access thro' HIM.

He is the *morning star*,
Who breaks the shades of night;
And cheers my soul with brightest
rays
Of sweetly dawning light.
He is the glorious *sun*,
Who sheds celestial day;
Darts thro' the clouds of unbelief,
And drives my fears away.

O! may I climb those heights,
Where storms can never rise;
Nor darkness dwell, while Jesus
reigns,
Supreme above the skies.
Creation vast must fail,
His glories to display,
But I shall see him as he is,
In realms of endless day.

D-----y.

REV. xxii. 3, 4, 5.

Jerusalem my happy home,
The city of my God,
O when shall I into thee come,
My ever blest abode.

There shall the curse be known no
more,
My soul no more complain,
But God be seen upon his throne,
And there the lamb shall reign.

Darkness, and deadness, sloth and
sin,
Shall me no more infest,
Nor can one evil thought come in,
To break that sacred rest.

There shall his servants serve the
Lord
With unremitting zeal,
The joys that service will afford
O Lord I long to feel.

They shall behold the Savior's
face,
And all his glory see;
And love in ev'ry feature trace;
How sweet the sight must be!

His perfect likeness they shall
wear,
With all his image blest;
His name upon their foreheads
bear,
Indelibly impress.

The glimm'ring taper or the sun
They shall no longer need;
Eternal day is now begun,
Nor more shall night succeed.

Darkness and shades are vanish'd
now,
And grief has took its flight;
From God himself their comforts
flow,
Jehovah is their light.

With him they shall for ever reign,
Their warfare now is o'er,
And they shall feel a moment's
pain,
Or meet a foe no more.

J. R. J.

SUPPLEMENT

T O

The Protestant Magazine ;

FOR 1782. VOL. II.

For the SUPPLEMENT to the PROTESTANT MAGAZINE.

A VIEW of the RICHES of the Covenant of GRACE, or strong CORDIALS for true Christians, arising from the absolute Promises and rich PRIVILEGES of the GOSPEL.

[Communicated by the Rev. Mr. Ryland, sen. of Northampton.]

GOD speaks very clear without obscurity, very plain without difficulty to be understood, very affectionate without reserve, and very warm without any coldness or indifference; very animating and comfortable to drooping souls, and very absolute and positive without suspending his blessings on conditions or actions to be performed by sinners. I will be to you a God, ye shall be to me a people. *Jer. xxxii. Heb. viii.*

I have sworn by my holiness, I will not lie unto David or his seed, i. e. to Christ and his people. *Psa. lxxxix.* As I am a holy God I will never speak contrary to truth shewing in my own mind, I will never speak contrary to the sense of my own understanding, I will never speak with a design to deceive.

deceive. I will be your covenant friend, I lift up my hand to Heaven, I swear I live for ever, *Deut.* And because I live, you shall live also, *John* xiv. 19. I am a God to love you, a God to live with you, a God to protect you, and a God to supply all your boundless wants, temporal, spiritual, and eternal. I will be yours to all intents and purposes, your refuge, and your rest, your patron, and your portion, your heritage, and your hope, your God, and your guide.

While I have any good things in me you shall never want, and what I am to myself a self-sufficient God, I will be to you; and till my self-sufficiency grows poor, you shall be rich. You shall be my people, a chosen generation, a holy nation; peculiar treasure unto me above all people, *Exod.* xix. 5.

I call Heaven and Earth to witness, I call men and angels to witness this day, *That I take you for mine for ever.* My name shall be upon you, and you shall be pillars in the temple of your God, and shall go no more out.

My righteousness shall you wear, and the stamp of my own holiness shall you carry in your hearts; and I will make you witnesses for God, and the epistles of Christ to the world. You shall be chosen vessels to bear my name and image before the whole world of men and devils.

And that you may see that I am in earnest with you, that my very heart and soul is truly, sincerely, and faithfully with you, behold I make an everlasting covenant ordered in all things and sure, and do here, on the word and honour of a God, solemnly deliver it to you as my own act and deed sealed with my blood, the blood of God, and confirmed by my oath, the oath of God; a God that cannot lie, a God that cannot die, a God that cannot repent of doing too much for your happiness, too much for your present and future welfare. I will never repent of being your God in all my infinite perfections, and in all my nearest and dearest relations.

I will never repent of giving you an interest in my being and attributes, in my love as your father, your portion, and your friend. Come ye blessed, receive the instruments of your salvation, take the writings, behold the seals, here are the conveyances of the kingdom.

Fear not! the donation is free and full; see it is written in blood, the blood of God, founded on the all-sufficient merits in whom your father is always well pleased; whose death makes his last will and testament unchangeable for ever,

ever, so that your names can never be put out of the will, nor your estate alienated, nor your legacies diminished. Nothing may be altered, nothing added, nothing in the least substracted, no not for ever.

Happy art thou, O Israel! who is like unto thee! O people saved of the Lord! only believe and know your own blessedness. Attend, O my children, unto the blessings of your father, and hear and know the glorious immunities, and royal privileges and prerogatives that I here confirm upon you.

The *Blessings* of the *Covenant of Grace* are either its glorious *Liberties* from *Evils*, or its royal *Privilege* of *Goods*.

I. The *Liberties* of the *Covenant of Grace* are:

1. A general discharge from the guilt of all our sins.

Here I seal your pardon.

Though your sins be as many as the sands, and as mighty as the mountains, I will drown them in the deeps of my bottomless mercies. I will be merciful to your unrighteousness; I will abundantly pardon; I will multiply to pardon; where your sins have abounded, my grace shall superabound; though they be as scarlet, they shall be white as snow; though red like crimson, they shall be as wool.

I have laid aside all thoughts of punishing, I have no resentment against you in my heart; behold I declare myself satisfied, fully satisfied, for ever satisfied, and pronounce you absolved, for ever absolved; the price is paid, your debts are cleared, your bonds are cancelled, and that for ever.

A DEMONSTRATION of the IMMORTALITY of the SOUL.

[Communicated by the Rev. Mr. Ryland, sen. of Northampton.]

Demonstration 3. The Consent of all Nations in all Ages of Time.

BESIDES, let it be considered, that mankind, even in their depraved state, notwithstanding the obscurity of their thoughts and the confusion of their ideas, as well as their moral corruption and degeneracy, have universally expressed a strong inclination to believe the true two great articles of religion, The existence of a God, and the immortality of the soul. These notions bear such a conformity to their intellectual faculties, that as soon as ever they exercised their reason, and were left to the freedom of their thoughts, they

they readily assented to the truth of them. The first of these articles, the existence of a God, is supposed to be granted in this discourse: and as the general consent of mankind to the notion of a God, is justly used as an argument of great weight against the atheist; so the same universal voice of nature is of no less validity against the infidel, that disbelieves the immortality of the soul; for those notions, which the whole human species readily assent to, must be allowed to be the declaration and opinion of nature, or in plainer words, the strongest, clearest, and most early dictate of reason; otherwise it will be impossible to account for the general and ready belief of such a notion. It must be granted, that the powerful disposition and bent of mind in all nations and ages to receive this proposition as true, That the soul is immortal, will make it evident that it must be a natural idea, agreeable to the inclination, and suitable to the frame and faculties of the mind. The common people, conducted only by the bias and light of nature, believed that the soul did not perish with the body, but that after the dissolution of that tenement, it continued in being, and passed into a state of happiness or misery, agreeable to its behaviour in this life.

The Pagans deified deceased Men who had done Service to their Country.

Their deifying of deceased men, who had been eminent benefactors to mankind; and peopling Heaven with colonies of heroes, their kingdom of Pluto, and the variety of torments supposed to be inflicted on the impious and flagitious, and the pleasures of their Elysian Fields, the reward of the just and innocent; and in short, their whole scheme of theology, however superstitious and absurd, were evidently founded on this principle of the soul's immortality.

The greatest part likewise of the most eminent philosophers held this opinion, the primitive Pythagoreans, the Platonists, and the Stoicks, at least for the most part, were asserters of it: and that this was the general notion of their wisest men, we have the clear testimony of *Cicero*, who with great care had studied their writings and was admirably versed in the doctrines of all their different sects. That great man having freely declared his belief of the souls immortality, says thus: "Nor has reason only and argumentation compelled me to receive this opinion, but the judgment and authority of the most eminent philosophers." And elsewhere he affirms, that this notion of the souls immortality,

reality, was supported by the consent of all nations. Though *Socrates*, the most excellent of the pagan sages, who never roundly and positively affirmed any thing, spoke with diffidence and fluctuation about a future state, after his modest manner; yet his belief, though it did not exclude all doubting, was so prevalent, that it overpowered and controlled his diffidence to such a degree, that upon the hopes and prospect of a happy immortality he laid down his life with alacrity and great firmness of mind, and as in moral habits, that degree of virtue that is powerful enough to bear down the contrary evil inclinations, and engage us in predominant obedience to its precepts, is, in a christian sense, real and sincere; so that belief, of a future state, that prevails with any man, in spite of all opposition, to act in conformity to that principle, must be allowed to be genuine; and what could have been expected more from *Socrates*, to have manifested his integrity and the victorious degree of his belief of the souls immortality, than that which with great courage and constancy he expressed. But of all the learned and wise pagans, none have more openly and in stronger terms up and down his writings, acknowledged his belief of this article than *Cicero*. These are his words: "The souls of all men
 " are immortal, but those of the good and valiant are not
 " only immortal but divine; there is nothing subluxary but
 " what is mortal and perishing, except the souls that the
 " gods have bestowed on the race of mankind. Death is
 " not the destruction of our being and the extinction of all
 " our enjoyments, but a sort of translation or change of life."
 But he declares his mind upon this subject most clearly, and in the most pious expressions, in the latter end of his excellent book *De Senectute*, where says, "That he firmly
 " believed that the famous Romans, his deceased friends
 " were still alive, and that they enjoyed a life, which only
 " deserved that name." And afterwards he asserts, that he collected the immortality of the soul from its operations and immaterial nature; "I persuade myself (says he) since the
 " soul is endowed with such activity, such a remembrance of
 " things past, such a foresight of events to come, so many
 " arts, sciences, and inventions, that a nature which con-
 " tains in itself such perfections, cannot be mortal; since
 " the soul is always agitated, nor has any beginning of mo-
 " tion, because she moves herself, nor will have an end of
 " motion; because she will never desert or be wanting to
 " herself; and since the nature of the soul is simple, nor
 " contains

" contains the mixture of any thing that is unlike or incon-
 " gruous to itself, it can never be divided, and therefore
 " can never perish.—My soul exerting herself, always looked
 " upon futurity in this view, that when it should part with
 " life, it should then live.—I have an ardent desire, (says he
 " to Scipio and Lælius) to see your fathers, whom I ho-
 " noured and loved, nor do I long only to converse
 " with those whom I knew, but with those likewise of
 " whom I have heard and read, and of whom I myself have
 " written." And a little after, transported with the pro-
 " spect of a happy immortality, he breaks out into this trium-
 " phant and celebrated exclamation—" O glorious day, when
 " I shall be admitted into the council and assembly of souls,
 " and be delivered from this tumultuous and polluted world;
 " when I shall not only meet with the great spirits before
 " named; but with my loved Cato also, the bravest and best
 " of men!—And after, if I err in this belief of the im-
 " mortality of the soul, I err willingly, nor shall any thing
 " while I live, wrest this error from me." What an excel-
 " lent and divine mind had this noble Roman, though a
 " heathen, compared with the professors of impiety and the
 " christian libertines of these degenerate times?

*Demonstration IV. The Grandeur of the Passions after
 immortal Honour and Fame.*

There remains yet, another argument to prove, that the
 bravest and wisest men in all ages, thought, that the soul
 remained alive after the dissolution of the body, and that is,
 their earnest desire of glory and immortal fame. That the
 greatest and most generous spirits among heathens, coveted
 above all things, applause and a great name, is evident from
 their own writings, in which they express this passion in the
 warmest manner, and acknowledge, that this was the spring
 and impulsive principle, from which their indefatigable
 labours and worthy undertakings had their rise. And to the
 same desire of renown, perhaps, the far greatest part of the
 productions of famous wits, and the illustrious atchieve-
 ments of heroes, among christians, owe their birth. *Cicero*
 says, " that this passion is always found in the greatest
 " and finest spirits.* The minds of the best men, (says he)

* *Optimi cujusque animus maximè ad immortalatem gloriam nititur.*
De sen.

“ chiefly aspires after immortal glory.” And elsewhere he says thus :† “ There is scarce any man, who by the labours he undertakes, and the dangers to which he exposes himself, does not desire glory, as the reward of his great actions.” And in another place he gives this reason of it:‡ “ The life of man is short, but the course of glory is eternal.” In another thus:† “ Of all the rewards of virtue, glory is the greatest; it is only this that can afford consolation for the shortness of life, by causing us to be remembered by posterity, that can make us present while absent, and preserve us alive after death.”

This universal desire of praise and admiration, and to be spoken of with honour in the ages to come, must suppose, that those who covet and pursue it, must believe, as I have suggested in another discourse, that they shall continue in being after their decease, or else that passion is very idle and unaccountable; for what satisfaction can the applauses and panegyrics of posterity afford a man that is not in being, and therefore entirely incapable of enjoying them?

Thus the best and wisest persons in all times and nations, have looked on the human soul as incorporeal, except those of the epicurean school, who with great zeal and labour endeavoured to elevate their nature to the rank of intelligent engines and self-moving automata; but the reasons they used were so frivolous and inconclusive, and the explications they have given how matter may be disposed to think, reason, and acquire a self-determining power and freedom of choice, are so inept and ridiculous, that to name them is enough to confirm the reader in the contrary opinion. Let any man consider how these little philosophers solve the operations of the mind upon the foot of meer matter and motion, and I assure myself, he will reject their notions with contempt.

If then the body of the common people, and the far greatest part of the wisest and most learned men in all ages, have declared their belief of the souls immortality, this will amount to the universal approbation of mankind, notwithstanding some individuals have expressed their dissent; of

† Vise invenitur, qui laboribus susceptis periculisq: aditis, non quasi mercedum rerum gestarum desiderat gloriam. Off.

§ Vita brevis, cursus gloriæ sempiternus. Pro. Sest.

‡ Ex omnibus præmiis virtutes amplissimum esse præmium gloriam, esse hanc unam, quæ brevitatem vitæ posteritatis memoria consolaretur, quæ efficeret, ut absentes adessemus, mortui viveremus. Pro. Milone.

which more in the next argument. And this is agreeable to *Cicero's* sentiment, that notwithstanding he had acknowledged that *Demetrius*, *Epicturus*, *Dichæarchus*, and others, affirmed that the soul was corporeal and mortal, yet he declares his sense thus: *It is my judgment that the soul is immortal by the consent of all nations.* Tuscul.

Demonstration V. The universal Desire of Immortality, or the Passion for an eternal existence.

The no less universal desire of immortality which is found among mankind, if well attended to, should indulge us to receive this article: for if this desire be universal, it must be an instinct of nature, and if so, must be implanted in the mind like other imbred propensions and appetites by the author of nature, who, I imagine no one will believe, mixed in the constitution of man any desires, faculties, or appetites, for which he had provided no suitable objects; for this would be to suppose, that either infinite wisdom acted without an end, or that infinite goodness designed a delusion; of which more when we come to *Moral Arguments*. Now that the desire of immortality is as really universal as other natural appetites, will appear thus:

That impulse or propension must be allowed to be natural, which is felt by all nations in all ages, and especially by those whose nature is most perfect, and whose faculties are most refined and improved, which is the case before us. All people, the most remote from each other, and most different in their language, customs, and inclinations, agree in their desires and expectations of immortality, and feel something of a secret assurance, that their lives will not be extinguished by the dissolution of the body, but only change its state and circumstances. And it is not only death, of which by the strong principle of self-preservation they express an abhorrence, but the soul shrinks and starts back on herself at the thoughts of annihilation; and this instinct is so general, that it must be concluded it was originally interwoven with our native complexion.

An Objection answered.

It will be in vain to contend, that the desire of living always is not universal, and therefore not a natural impulse, because several persons are so far from wishing an immortal state, that they decline it and dread nothing more. Let this be

be granted, yet it does by no means overturn my position; for the idea of universality in this case, does not include the desires of every individual, but the ordinary temper of mankind and the instincts of infinitely the greater number of persons; for that is said to be natural, which in the customary series of nature's operations generally is produced, though sometimes she may deviate from her common path, and surprize us with irregular and extraordinary productions. Deprivation of sight and incapacity of hearing or speaking, which some owe to their first formation in the womb, will be no convincing argument that seeing, hearing, and speech, are not natural to the human species. Nor is it a demonstration that the shape, number, and connection of members, which are commonly observed in man, is not the natural order required in his structure: should it be alledged, that in some this symetry is neglected, that the foetus comes into the world rumpled and misshapen, with more or fewer limbs than usual, and in its growth still keeps its monstrous figure and deformity. Besides it must be considered that those few persons in comparison, who instead of desiring would avoid immortality, are generally such, whose evil habits and vicious manners, make them obnoxious to the dreadful apprehensions of divine punishments in another life; and therefore they tremble at the thoughts of a future state of existence. In this case these men act agreeable to reason, while they chuse rather to perish, to be dissipated, and mingled with common matter, and to go quite out of being, than to live in pain and endless misery. And when by their immoral behaviour, they have made it necessary to their safety that their souls should perish with their bodies, by degrees they bring over their struggling reason to the side of their interest, and deny, or pretend to disbelieve, the soul's immortality. And this will account for a surprizing event; that is, why among nations, whose faculties are more cultivated and enlightened by the christian religion, the disbelief of the soul's immortality, should be more rife and prevalent than among antient and modern pagans? For these not being so certain of incurring by their evil actions, a divine displeasure, and suffering future misery, did not lie under so strong a temptation to reject the opinion of a future state, as a loose and vicious christian, who being instructed in the conditions of happiness hereafter, is assured, that his dissolute life is inconsistent with those conditions; and therefore, if

after death there is an everlasting state, he must expect to be for ever miserable.

And this assertion is supported by the following observation. Men that have been bred in loose and ignorant families, not being thoroughly made acquainted with the nature of virtue, and the necessary terms of future felicity, seldom become so impious in principle as to renounce the belief of a deity and a future state; for these can make their disorderly life and the hopes of a happy immortality, agree well enough together, not knowing that they are really repugnant, and never to be reconciled; while those who have had the advantages of liberal and virtuous educations, and are convinced of the necessity of a regular and sober life, to the attainment of immortal bliss, and the avoiding of endless sufferings; while these, I say, who are endowed with a good share of religious knowledge, which however is unoperative in their lives, being over-powered by the violence of evil habits and vicious inclinations, are very sensible that by their irregular actions they become obnoxious to divine displeasure, whence they are constantly disturbed in their guilty enjoyments by secret terror and remorse, it is no wonder that they use the most effectual means in their power, to remove the perpetual anguish and disquiet of their minds: and since they labour under a moral impotency, and are not able to restrain their inordinate appetites, what can they do, but attempt to efface the notion of a future state of immortality, that they may pursue their dissolute course of life without troublesome reflections, and keep their breasts from being a miserable seat of war, between the immoral habits and the dictates of virtue?

This is the reason why those, who in their youth have been well instructed in the principles of religion, and bred among great examples of piety and virtue, and of which themselves once expressed some taste and esteem, if they afterwards become libertines, are more inclined than others to renounce the belief of a future immortality.

If then the soul be an immaterial substance, and more than a dissipable system or curious web of attenuated matter, it discovers the will of the author, that he designed it for immortal duration.

For

For the SUPPLEMENT to the PROTESTANT MAGAZINE.

BEAUTIES of MODERN DIVINES.

THE word of God affords us direction, but the grace of God must enable us to follow its direction, and that grace must be obtained by prayer.

HORNE on the Psalms, Vol. I. 84.

What wonder is it, that the converting, instructing, exhilarating, enlightening, eternal, true, and righteous word of God, should be declared preferable to the riches of eastern kings, and sweeter to the soul of the pious believer, than the sweetest thing we know of is to the bodily taste? How ready are we to acknowledge all this! Yet, the next hour, perhaps, we part with the true riches to obtain the earthly mammon, and barter away the joys of the spirit for the gratifications of sense! Lord, give us affections toward thy word, in some measure proportioned to its excellence; for we can never love too much what we can never admire enough.

Idem. 116.

He who would be innocent from the "great transgression," must beware of indulging himself in any.

Idem. 118.

The joy of the church is in the salvation of Christ, and the joy of every individual is in the application of that salvation to himself.

Idem. 121.

In the spiritual war, in which we are all engaged, the first and necessary step to victory is to renounce all confidence in the wisdom and strength of nature and the world; and to remember, that we can do nothing, but in the name, by the merits, through the power, and for the sake of Jesus Christ, our Lord, and our God.

Idem. 122.

Faith in God, is the way that leadeth to honour and stability.

Idem. 126.

Tremble, and repent, is the inference to be drawn by every christian community under heaven, in which appear the symptoms of degeneracy and apostacy.

HORNE on the Psalms, Vol. I. 128.

The triumph over sin we sing in Psalms, and Hymns, and spiritual songs upon earth; that over death we shall praise with everlasting hallelujahs, in heaven.

Idem. 128.

Cares and pleasures are the weights which press the soul down to the earth, and fasten her thereto; and it is the spirit of prayer, which must enable her to throw off these weights, to break these cords, and to "lift up" herself to heaven. He who "trusteth" in any thing, but in God, will one day be "ashamed" and confounded, and give his spiritual "enemies" cause to "triumph."

Idem. 132.

God as a father and a master, will never suffer his children and servants to want his favor and protection; nor will he permit malicious rebels to enjoy it. Honour will, in the end, be the portion of the former, and shame the inheritance of the latter.

Idem.

We are travellers to heaven, who, through temptation, are often drawn aside, and lose our way.

Idem.

Pride and anger have no place in the school of Christ.

Idem. 153.

The greatest happiness of man in this world is, to know the fixed and determinate counsels of God concerning the human race, and to understand the covenant of redemption.

Idem. 155.

An unfortunate dove, whose feet are taken in the snare of the fowler, is a fine emblem of the soul, entangled in the cares and pleasures of the world, from which she desires, thro' the power of grace, to fly away, and to be at rest, with her glorified redeemer.

Idem.

Affliction and pain, whether of mind or body, are the fruits

fruits of sin ; and the pardon of sin is the first step towards the removal of sorrow.

HORNE on the Psalms, Vol. I. 156.

Preservation from sin, and deliverance from death, are two great gifts of God, through Jesus Christ our Lord.

Idem. 157.

Christ alone, like his emblem the light, passes through all things undefiled.

Idem. 159.

The protection and consolation, experienced by believers in the church militant, give them a taste of the loving kindness of the Lord, and make them impatiently desirous of quenching their thirst at the fountain of divine pleasures, after they shall have been exalted upon the rock of ages, from whence that fountain flows.

Idem. 163.

The church dreadeth nothing so much, as an eclipse of the "sun of righteousness."

Idem. 164.

"Faith" in the comfortable promises of God, is the only sovereign cordial for a "fainting" spirit.

Idem. 165.

We should patiently "wait on the Lord," till the few and evil days of our pilgrimage pass away, and we arrive at the mansions prepared for us, in the house of our heavenly Father ; till our warfare be accomplished, and terminate in the peace of God ; till the storms and tempests of wintry time shall give place to the unclouded calm, and the ever blooming pleasures of eternal spring.

Idem. 166.

Man cannot prevent evils, because he cannot foresee them.

"Next therefore to the protecting power of God's wing, is the securing prospect of his eye," saith Dr. South.

Idem. 187.

God, and not the world, is the fountain of "joy ;" which sinners talk of, but the righteous only possess.

Idem. 189.

He

He who made all things, who preserves all things, and can in a moment destroy all things, is the proper object of our "fear;" and that we fear him so little is a most convincing proof of the corruption and blindness of our hearts.

HORNE on the Psalms, Vol. I. 191.

How great must be the advantage of living in his favour and under his protection, who, from the watch-tower of his eternal throne, beholdeth, directeth and controlleth at pleasure, not only the actions and words, but the very thoughts and imaginations of all the inhabitants of the earth!

Idem. 192.

The ever waking eye of providence, which looketh on all, looketh with favour and loving kindness on such as "fear" God without despondency, and "hope" in him without presumption; their bodies are often wonderfully preserved in times of danger and want; but, what is of far greater consequence, their souls are saved from spiritual and everlasting death, and nourished, in the wilderness, with the bread of heaven.

Idem. 193.

Faith is the eye, sin the blindness, and Christ the light of the soul. The blindness must be removed, and the eye must be directed to the light, which will then illuminate the whole man, and guide him in the way of salvation.

Idem. 196.

He who seeketh the Lord, shall find him; and he who hath found him, can want nothing.

Idem. 197.

Afflictions all must suffer; but those of the righteous end in victory and glory.

Idem. 199.

A traveller, benighted in a bad road, is an expressive emblem of a sinner walking in the slippery and dangerous ways of temptation, without knowledge to direct his steps, to shew him his danger, or to extricate him from it; while an enemy is in pursuit of him, whom he can neither resist, nor avoid.

Idem. 203.

For

FOR THE SUPPLEMENT TO THE PROTESTANT MAGAZINE.

The different Genius and Permanency of Popery and Protestantism.

[This Letter was wrote in the year 1758; we have therefore printed it verbatim, that our Readers may compare that period with the present.]

LET us consider, how far the different genius of the two religious systems of Popery and Protestantism, may affect the national spirit of defence, and consequently the duration of every state:

“Enthusiastic religion leads to conquest; rational religion leads to rational defence; but the modern spirit of irreligion leads to rascally and abandoned cowardice.”

This is a text, on which the writer thinks it of particular consequence to enlarge.

1. Popish superstition, as well as fanaticism (of which indeed, in many instances, Popish superstition is a species) is a more active principle, with regard to conquest, than rational Protestantism. The first piques itself on destroying and extirpating the enemies of God: the latter, regarding none as the enemies of God on account of error, aims only at rational defence.

While Protestantism, therefore, retains its proper influence in the minds of men, it may be a match for Popish superstition. What it wants in *fury*, it makes up in *steadiness*. This truth our fore-fathers have twice seen manifested in our own country.

But here lies the danger: Mankind are apt to be either blindly *zealous*, or altogether *cool* in matters of religion: The reason is, because mankind are generally led by their *passions*, in religion, as in other things. Hence the peculiar danger to Protestantism, arising from Popery. For Popery, in its nature tending to *inflame a passion*, lays hold of the ruling weakness of man: While Protestantism, working only on his nobler part, his *reason*, whose dictates he but seldom regards, is apt to fall away into neglect and coldness. Thus we see, taking man as he is, *fury* is the natural character of the one; *indifference*, of the other.

2. Besides this, Popish superstition obtains another advantage over rational Protestantism, arising from *degenerate manners*. For Popery points out religious *fury* and persecution, as the best *atonement* for vice or crimes: Whereas

Whereas Protestantism urgeth no pretence of this kind upon its votaries; but, on the contrary, teaches them, that without morals, religion is *mockery* of God. Thus we see, that even the *vices* of a *Papist* tend to inspire him with *furious zeal*: Whereas the *vices* of a *Protestant* urge him, for the sake of a false peace of mind, to the neglect, the designed *forgetfulness* of all religion.

Thus, though the persecuting principle of the *Papist* doth not preserve the purity of his manners; yet even the degeneracy of his manners tends to preserve his principle. This we see confirmed by the general state of things in our own country; in which, though the Roman Catholics are carried along in the common stream of manners, yet their principles remain unshaken.

On the other hand, though the rational principles of Protestantism tend to preserve the purity of manners; yet, if a degeneracy of manners comes on, it certainly tends to destroy the principle. This, too, we see confirmed by the general state of things in our own country; where, as manners have degenerated, religious principle hath decayed.

3. Another circumstance, which tends to preserve and strengthen the blind zeal and intolerant principles of Popery, is, the tremendous penalty annexed in the imagination to any departure from them. For as the *Papist* believes this departure will expose him to all the effects of the divine displeasure; so this apprehension tends to prevent the natural excursions of thought, and chains down the mind in intellectual darkness.

On the contrary, the free principle of Protestantism, not working by *terror*, encourages the mind to range abroad in quest of truth. No religious apprehension accompanies the search: And hence, though *reason* will sometimes fix the mind in salutary religious principle, *passion* will oftener allure and misguide it into the pleasurable path of unbelief.

4. Another cause of the superior permanency of Popery, ariseth naturally from the last assigned. Where so much merit is supposed to be in one particular system of belief, and so much demerit or guilt in any departure from it, there, even the benevolent passions urge strongly to making proselytes. It is esteemed little less than saving a soul, to draw a man over to the Popish faith. And, to give all parties their due, this hath been often the mistaken and fatal motive to persecutions, which have been charged altogether

altogether upon unfeeling cruelty. Now the genius of Protestantism is essentially opposite to this. As it is too just and generous to *compel*, so, as a natural consequence, it is often too indolent, even to *persuade*.

5. Popish superstition arms itself with the weapons of civil power; and, by checking the open and avowed *profession*, checks in a certain degree the progress of impiety. Whereas it must be acknowledged and lamented, as one of the unalterable defects of a free government, that opinion must have its course. The disease is bad; but the cure would be fatal. Thus freedom is compelled to admit an enemy, who, under pretence and form of an ally, often proves her destroyer.

6. The last cause flows naturally, as a consequence of these which have been assigned. A religious principle, which is only overwhelmed by the prevalence of vice or passion, but still lies dormant in the heart, may be easily awakened and recalled into action: But where the principle is not *overwhelmed*, but *extinguished* by degenerate manners, *there* it is seldom, if ever, restored to its former influence.

Now the Popish principle, when it seems to lose its effect, is generally no more than overwhelmed by vicious manners: The religious belief being rooted in powerful passions, remains in the heart, and through any striking or alarming incident, is again awakened into action. Thus it manifestly operated, in an instance recorded by *Machiavel*. "The Roman religion would doubtless have been lost before this, had it not been reduced towards its first principle by *St. Francis* and *St. Dominic*; who, by their poverty, and christian-like examples, revived it in the minds of men, where it was almost effaced; and prevailed, that the looseness and depravity of the prelates and cardinals did not ruin it: For men seeing them live in that indigence and poverty, by confessing their sins to them, and hearing them preach, began to learn meekness, charity, and obedience." In this instance, we see, the principle was *overwhelmed*, but not *extinguished*.

But where the principles of rational Protestantism are borne down by opposite manners, there the power of these ruling manners tends not only to overwhelm the effects of the rational principle, but to destroy the principle itself. For reason is easily betrayed or corrupted by passion: and where rational principle is not rooted in some

opposite passion of equal strength with that which bears it down, as soon as reason is corrupted, the principle is of course extinguished, and lost. The *present* state of our own country is a lamentable instance of this truth.

Need I point out the particular tendency and end of these reasonings? It is plainly this: That if we regard man as that weak creature which he always hath been, is, and will be; as a creature often led by *passion*, and seldom by *reason*; there is manifestly an inequality of force in these two species of religion. Their *genius* is essentially opposite: Protestantism calmly presents herself to the *reason*, Popery seizes the *passions* of mankind: And hence, modern Popery set against modern Protestantism, is in danger of overwhelming it.

It may be objected against this argument, and is frequently maintained, that although the vulgar are led blindfold by Popish superstition, yet statesmen are not its dupes, and therefore it is to be regarded as a mere creature of the state, and subservient to the views of policy. In reply to this, let it be considered, first, that although statesmen are often contemners of the religion of their country, yet they are not always so. Secondly, suppose them to be of this turn, yet, in Popish countries, the princes are generally superstitious, and will therefore often sway the councils of the state, where they have spirit and action. Thirdly, they are altogether unacquainted with the foundation of politics, who know not, that the religion of every country will always strike its ruling colours deep into the politics of the country, in spite of all the statesmen in the world. And lastly, that even where superstition is made the dupe of ambition, and schemes of policy, even *there* it is the most powerful of all engines in working up the body of the people to carry into effectual execution those very schemes which perhaps were planned by *atheism*. The objection thereof is futile; and founded in a total ignorance of true politics and human nature.

To convince the Protestant world, how much reason there is at present for a general watchfulness and union in this regard, let us confirm what hath been here said on the different genius of the two religions, by a short view of the present state of *Britain*, *America*, and the *European* continent.

With regard to our own country, the principles of Protestantism have lost their influence: Inasmuch, that
it

it is no injustice to the higher ranks of this kingdom to say, that the main security of the church ariseth from its alliance with the state. There is now among the great, such a general indifference and supineness in, not to say contempt of, every thing that regards religion *only*, as may well alarm those few, who look forward to posterity. How different a state of religion is this, from that which prevailed in the reign of *Elizabeth*? When, as *Bolingbrooke* justly observes, "The reformation was established, not only in outward form, but in the hearts of *men*." How different from that which prevailed at the grand period of the abdication of *James* the Second? When Protestant principle took the lead, even of the spirit of *civil* liberty; and effected the most glorious revolution that history hath yet recorded: A revolution, which might justly be stiled *religious* rather than *political*. That great religious spirit, which at these illustrious periods shone so bright, is now quenched in darkness; and the world beholds the consequence.

On the other hand, the zeal of Popery, in this kingdom, is active, is indefatigable. Its very state of sepe-
 ration tends naturally to this effect. The reasons assigned above, arising from its particular genius, maintain its influence. The priests are assiduous, from principle, in making proselytes, and in urging their party to make them. There is, at present, a gentleman in the west of *England*, who openly gives five pounds to every person who becomes a proselyte to the Roman church; and the additional bribe of a *Sunday's* dinner, for every such person that attends Mass. Allurements of the same kind are known to prevail in most parts of the kingdom, and among those of the highest rank, though not so openly declared. The Papists *seem* to approve our lenity, in thus supinely letting the laws sleep: In the mean time their numbers increase. But can a nation use its eyes, and not see, that they must secretly deride our folly? Especially when we reflect farther, that they have at their head, a Pretender to his Majesty's throne and kingdoms, who regards the inhabitants of this nation, not as his *subjects*, but his *cattle*. Who doth not see, that by this blind neglect, or, if you please, this mistaken lenity, (which by the way ariseth not from our *generosity*, but our *contempt* of *religion* and the *public* welfare) we are treasuring up a hidden and dreadful mine, which, on the first occasion
 312 given,

given, will blow up our constitution both in church and state?

The writer hath no personal pique to the gentlemen of the Popish faith: On the contrary, he knows many of them to be, in private life, of *amiable* and *respectable* characters. He is far from presuming to deny even the *merit* of their *intentions* in a *religious* regard: For there is no doubt, but good intentions may exist in every religious sect. He hopes therefore, they will put the same charitable construction on *his* intentions, while he lays open the genius and tendencies of their system of belief. He is far from meaning to revive sanguinary laws: Yet these gentlemen must excuse him, if knowing the ruling principles of their church, he freely explains and urges the dangers that threaten this country.

With regard to the state of Popery and Protestantism on the continent of *America*; this is no less discouraging to the true Protestant. The different genius of the two systems operates with the same universality and power. The Papists are zealous, watchful, and assiduous; the Protestants are cold, indifferent, and neglectful. The *Spaniards*, in course of time, will have converted one half of the vast *southern* continent, and murdered the other. The *French* join policy to zeal; or rather, make zeal subservient to policy. They reason, they persuade, they cajole, they terrify the poor *Indian* nations; and by every means of truth, or falsehood, draw them over to their party. The conduct of the *English* is the reverse of all this. Doubtless many of our *missionaries* are worthy men: But it must be acknowledged, as the natural effect and defect of the *Protestant* system, that they are not generally impelled by zeal, but compelled by necessity, to visit these remote and inhospitable regions. In the mean time, the inhabitants of our colonies are, like ourselves, given up to views of gain and pleasure: The state of religion is totally disregarded; its dictates and principles derided and thrown off. Thus Popery advances with dreadful strides, while Protestantism lies immersed in indolence and sleep.

Let us next consider the state of the two religious systems on the continent.

In the *United Provinces*, we shall see their contrary genius exerting itself, as if the pourtrait here given of each had been drawn from hence. "There are very great numbers of *Roman Catholics* in the *United Provinces*;

“ *vinces*; notwithstanding their religion, as Sir *William*
 “ *Temple* observes, is not immediately protected by the
 “ laws of the republic. The same author has assigned the
 “ reason of this; which is, that the States believe the
 “ Roman Catholic religion must make men bad subjects,
 “ while it teaches them to acknowledge a foreign power
 “ superior to that under which they live: And accord-
 “ ingly they have made several penal laws to prevent the
 “ growth of it. But as each province hath reserved to
 “ herself the liberty of regulating religion within her
 “ own jurisdiction, these penal laws of the States General
 “ have never been put in execution. In *Holland* especi-
 “ ally neither *prudence* nor *policy* would permit them to
 “ exclude so large a body as the Roman Catholics out of
 “ the general toleration: And accordingly they are
 “ very numerous in the great towns of that province,
 “ where the magistrates give them an equal protection
 “ with other dissenters. At *Amsterdam*, they have not
 “ fewer than twenty-four chapels. There are great
 “ numbers of the same communion in *Rotterdam*, and
 “ several other cities: But they are most numerous in the
 “ villages: Insomuch that a miller, smith, or any other
 “ mechanic, being a Protestant, is sure to be a beggar if
 “ he settles in the country; for the priests never fail to
 “ enjoin their whole communion to neglect him. This
 “ perhaps may seem strange to the *English* reader, who
 “ considers *Holland* as a reformed country, and a princi-
 “ pal bulwark of the Protestant religion: But I speak
 “ upon good grounds; and amongst many proofs which
 “ I might bring, of the truth of what I advance, I chuse
 “ to instance the Remonstrance made to the States Gene-
 “ ral in 1725, by the deputies of the General Synod,
 “ who represented the growth of Popery in the most pa-
 “ thetic terms; and affirmed, that since the year 1650, the
 “ number of Roman Catholics in the seven provinces was
 “ increased *three hundred and fifty thousand*; of which
 “ they had authentic proofs.”

Thus the love of gain hath worked as powerfully to-
 wards the increase of Popery in *Holland*, as the love of
 pleasure and dissipation hath done in *England*.

With respect to the rest of *Europe*; its present state
 tends to prove strongly the general truths here advanced.
 We see the Protestant crowns divided against each other;
 the Popish crowns in union and confederacy. The *Russ*
 and *Swede* have joined the Popish power in tearing to
 pieces

pieces his majesty of Prussia. The *Empress Queen* hath at length thrown off the masque; hath basely deserted those who had long and often saved her from destruction; and given a striking proof of this great truth, That where pride and bigotry rule the heart, *where* human virtues find no easy entrance. *France* is playing its old game, and pursuing its established plan of power.

Thus the active and zealous Popish principle is every where working its way; while the coldness of Protestantism leaves the issue of things to the calm and ineffectual deliberation of civil policy; forgetting that *passion* is the *soul* of *action*, and the great *spur* that hath ever urged mankind to all that is *good* or *wicked*.

If we consider the different genius of these two systems, as described above, we cannot wonder at this difference of conduct: and to evince, that it is not the result from chance, but from established causes, we shall see the same spirit working in each, in former ages. *Bolingbroke* (who was a great historian, though but a poor reasoner; and saw facts in their apparent connexions, rather than in their interior causes) hath given us the actual state of Europe in the days of *James the First*; which bears so strong a resemblance of our own, in regard to the genius of the two religions, that it cannot be thought incurious. “ On
“ the one side, the whole Popish interest, in the empire,
“ was closely united; and the cause of *Ferdinand* was the
“ common cause of the party. The Popish interest,
“ out of the empire, conspired in the same cause. The
“ king of *Poland* assisted the emperor in *Hungary*. Troops
“ from *Italy*, and a great army from the *Netherlands*,
“ acted for him in *Germany*. Even *France*, who ought in
“ good policy to have opposed the House of *Austria*,
“ was induced, by the bigotry of her Court, and perhaps
“ by the private interest of *Luines*, to declare for the
“ emperor against the king of *Bohemia*. On the other
“ side, the Protestant interest in the empire was far from
“ being closely united; and farther still from making the
“ cause of *Frederic* the common cause of the party. Even
“ the princes of the union had different views: many of
“ them leaned to the emperor; none of them could be
“ entirely depended upon: And the elector of *Saxony*,
“ the most powerful of the Protestant princes of the em-
“ pire, was so far from uniting with the others, that he
“ was first privately, and afterwards openly, but all
“ along very steadily, on the side of *Ferdinand*. Out of
“ the

“ the empire, some assistance might have been expected
 “ from the king of *Denmark* and the *Dutch*: but even
 “ their accession must have been *purchased*, at least it
 “ must have been useful at the expence of *Britain*.

Had the writer collected these facts from history, and drawn them thus to one central point, it might justly have been suspected, that he had thrown a false light upon them in the recital, that they might better serve his purpose: But when we consider this paragraph as coming from an author who was dead before the present aspect of things took place, we cannot but acknowledge the permanent *uniformity* of principles, working the same effects in the most distant periods of time.

The event of this Popish league ought indeed to strike us with *awe*, though not with *despondency*. *Frederic* of *Bohemia* was swallowed up by the confederacy: But though no human eye can pierce the impenetrable veil of fate, yet we have reason to hope from what is past, that the great prince now combined against, is not designed by Providence as a sacrifice to bigot power: Let us rather behold him as the appointed guardian angel of *truth* and *liberty*, who with the swiftness of *light*, and the terror of a *whirlwind*, cheers the friends of *freedom*, and overwhelms her *enemies*.

The manifest inference is this: As it appears from these reasonings that the genius of *Popery* is active, insinuating, furious, unalterable, permanent; the genius of *Protestantism*, calm, rational, indolent, fluctuating, perishable; that we ought to be most watchful in the preservation of this invaluable blessing; and active in the support of those who are the great supports of *Protestantism*.

For the SUPPLEMENT to the PROTESTANT MAGAZINE.

Anecdote of the late Lord Bolingbroke.

THE late Lord Bolingbroke, (*viz.* the celebrated infidel and tory) was, one day, reading in Calvin's Institutions. A clergyman of his Lordship's acquaintance coming on a visit, Lord B. said to him, " You have caught me reading John Calvin. He was indeed a man of great parts, profound sense, and vast learning. He handles the doc-
 " trines

trines of grace in a very masterly manner."—"Doctrines of grace," (replied the clergyman) "the doctrines of grace have set all mankind together by the ears." "I am surprised to hear you say so," answered Lord B. "you who profess to believe and to preach Christianity. Those doctrines are certainly the doctrines of the Bible: and, if I believed the Bible, I must believe *them*. And, let me seriously tell you, that the greatest miracle in the world is, the subsistence of Christianity, and its continued pre-
 vation as a religion, when the preaching of it is com-
 mitted to the care of such unchristian wretches as you."

For the PROTESTANT MAGAZINE.

Speech deliver'd at the Queen's Arms, Newgate Street, by A. M. T. on the following question, "Whether the World is to be destroyed? and what are the approaching Symptoms of its Dissolution?"

MR. PRESIDENT,

WHEN this question was debated at a former meeting, an ingenious gentleman then present observed, very truly, that the decision of it, in this assembly, depends entirely on the principles of the respective speakers. Every person here, either believes revelation, or not. Those who, unhappily, reject that divine light, cannot possibly come to any degree of certainty, as to the enquiry now depending: to them, there is a wide field, left open, of conjecture *ad infinitum*: they may, to their lives end, blunder on in the dark; and debate *how* the world is to be destroyed, whether by water, an universal earthquake, &c. or even whether it will ever be destroyed *at all*. But, to them, who believe the Scriptures, the point is quite plain and clear. The Bible cuts short the matter at once, and leaves no room for doubt. We are, there, positively told, that the terraqueous globe will be *destroyed*, and destroyed *by fire*. "The earth, and all the works that are therein, shall be burnt up:" and again, "the Heavens and the earth, which now are, are kept in store, and reserved unto fire:" meaning the globe on which we live, and the *atmosphere* that surrounds it equally every

every way. These, the same inestimable book informs us, will not be *so* destroyed, as to be either annihilated, or rendered unfit for subsequent habitation: but *so* destroyed, as to rise (like the fabled Phoenix) from its ashes, and become eventually such as it was at its first creation, before moral evil entered, and ever natural evil took place. As to the *manner*, in which this great event is to be effected, Revelation, so far as I can perceive, has not discovered. Whether it will be by God's omnipotently *counteracting the centrifugal power of the earth*, by which it is, at present, kept at a due distance from the sun; or by *the fall of one or more of the heavenly bodies*, which may kindle the earth in their passage; or by the *approximation of a comet*; or, which seems most probable to me, by the *bursting forth of the subterraneous fire*, which is justly believed to be imprisoned within the cavities of the earth, near the centre, and which is supposed to act in concert with the sun-beams in temperating the coldness of the air, and occasioning the fruitfulness of the earth: but which, probably, continues, insensibly, to increase with time, and will, at the destined season, burst the womb in which it is confined, and render the whole earth and sea one undistinguished mass of fluid fire.

I come now to the other branch of the question, respecting the approaching *symptoms*, which will precede this general dissolution. As to those recorded in the 24th of St. Matthew and in the 21st of St. Luke; the signs, prelude to the destruction of Jerusalem, are so blended and interwoven with those that shall introduce Christ's second coming; and it requires so large an induction of historical particulars, as well as so much caution and critical exactness, to assign each circumstance to its respective period of accomplishment; that I shall not (as a very worthy gentleman has ventured to do) repeat any of the symptoms predicted in those two chapters: but confine myself to one or two plain and express signals, mentioned in other parts of Holy Writ.

1. The utter abolition and destruction of both the Eastern and Western Antichrist, will prepare the way for Christ's appearance, and the world's dissolution. This yet remains to be effected; but will most surely be brought about, in God's appointed time. And the people of God, who shall be alive at that period, may, when they see the total extermination of Mahometanism and Popery, lift up their heads with joy, knowing that the Judge is at the door, and that their redemption draweth nigh.
2. The calling in of the

Jews, when a nation shall be born in a day, and they shall unanimously believe in him whom their fathers have pierced; will be another event, preparatory to the consummation of all things. So will, 3. the universal conversion of the whole Gentile world; when Christ will take all the Heathen as the right of his inheritance.

For the SUPPLEMENT to the PROTESTANT MAGAZINE,

Some of the most remarkable Passages of Popish

QUEEN MARY's *Reign.*

AS soon as Queen Mary heard of her brother King Edward's death, and that he had by his will (with the consent of his council) excluded her, and nominated the Lady Jane Grey to succeed him (the said Queen Mary having been before bastardised by her father King Henry VIII.) she rode forty miles in one day, from Norfolk, to her castle of Farmingham, in Suffolk; where, taking upon her the name and title of Queen, she gave notice to the Protestant nobility and gentry of the county, "That if they would assist her in getting the crown, she would not any way attempt the least alteration of the religion established by her brother, King Edward VI." This declaration caused many of the chief Protestants to repair to her, and she having given them her royal word and her faith for performance thereof, did likewise, as a farther confirmation, sign certain articles of agreement to that effect. Whereupon the Protestants assisted her, and she presently wrote letters to the council, in which she claimed the crown, and required them to proclaim her Queen of England, in London; which was done accordingly.

But she was no sooner got into the throne, than she broke her word and faith given to these Protestants; and (which is very strange and remarkable) did afterwards prosecute them more severely than she did any other Protestants in the kingdom; though she kept her faith with all of them alike, as will presently appear.

In the mean time, I shall give a particular instance of her ingratitude, and breach of faith towards a Protestant, who had faithfully served her; and the story is briefly thus: Sir James Hales, a justice of the Common-Pleas, who

who had been a great and eminent stickler for her succession, having given a charge at a quarter-sessions in Kent, upon the statutes of Henry VIII. and Edward VI. in derogation of the primacy of Rome, he was by her order committed to prison; of which ill requital of his services he grew so sensible, that, through discontent and trouble of mind he once endeavoured to stab himself; and, though he was then prevented in his design, yet, not long after, he drowned himself.

She proceeded by degrees against the Protestants.

1. On the third of August 1553, she rode through London to the Tower, and on the fourth and fifth, began to turn out the Protestant bishops, and to put Papists in their places; and presently after she displaced all other beneficed clergy throughout the kingdom, who were either married or refused to turn Papists.

2. On the twenty-seventh of the same month, the service began to be sung in Latin in St. Paul's church.

3. The same year, the Pope's authority was restored in England, and the Mass commanded to be used in all churches.

4. The same year she caused a synod to assemble, which restored the Romish religion, and ordained Mass to be celebrated after the Romish fashion.

5. The fourth of February, Mr. John Rogers, the first martyr of those times, was burned at London.

6. Presently after her coronation, she pretended to shew mercy, by granting a general pardon; but it was so interlaced (as says a certain author) with exceptions of matters and persons, that very few received benefit, but many were trepanned by it.

7. In October 1554, she caused Ridley, bishop of London, and Latimer, bishop of Worcester, to be sent from the Tower of London (where they were prisoners) to Oxford, on pretence that they were to dispute with the Papists about the real presence of *Christ* in the Sacrament; but when they were brought thither, instead of being disputed with, they were both burned.

8. The next step she took, was to set up again the Pope's supremacy in England; and to this purpose she sent for Cardinal Pool from Rome, who, being arrived with the Pope's authority, as *Legatus a latere*, made a speech to the parliament, exhorting them to return to the bosom of the church, for he was come (as he said) to reconcile the people to the church of Rome. And, in order to a reconciliation, he required them presently to re-

peal all laws which had been made in derogation of the Catholic religion. When the speech was ended, the Parliament begged pardon for their former errors, and told the Queen, they would repeal all such laws; whereupon the Cardinal accordingly gave them absolution. And so was England, in one day, subjected to the Romish yoke by this Popish Queen.

9. On the twelfth of March 1555, she restored all the lands, formerly belonging to the abbies and monasteries, which had been invested in the crown, and did leave them to be disposed of as the Pope should judge requisite.

10. It is thought she once resolved to put to death her sister Elizabeth; for divers of the privy-council had signed a warrant to that purpose; yet, when the Lieutenant of the Tower, having received the said warrant, went to the Queen, and solicited her for her sister's life, she protested she knew nothing of such a warrant. However, it is believed, she would have consented to her sister's death, had her own life continued a little longer.

11. In her fourth year, monasteries began to be rebuilt and restored, and, no doubt, she had in a short time caused all the abbey-lands in England to be restored, had not death prevented her design.

12. To sum up all; it is recorded, that, in less than four years of this queen's reign, two hundred and seventy-seven Protestants were put to death for their religion, without any regard had to age, sex, or condition, viz. five bishops, twenty-one other divines, eight gentlemen, eighty-four artificers, a hundred husbandmen, servants, and labourers, twenty-six wives, twenty widows, nineteen virgins, two boys, and two infants; and near as many died in prisons through hunger and other hardships. So that Dr. Heylin says, that, though many persecutions lasted longer than this, yet none, since Dioclesian's time, raged so terribly.

You have seen the horrid actions committed by Mary Queen of England; and yet history tells us positively, that *she* was of a mild and gentle temper; so that we must necessarily conclude, that the doctrines of the Romish religion do infallibly debauch both the consciences and morals of all such as believe them.

From what has been here advanced, English Protestants, of the meanest capacities, may (without the help of prophecy) be able to foretel what will become of them, if (which God forbid) Popery should again prevail, and be re-established among us.

POETRY.

P O E T R Y.

HYMN for the MORNING.

[By Henry Lemoine.]

AWAKE my soul, from slum-
bers rise,
And hail returning day,
Loud Hallelujah's to the skies,
And chase dull sloth away.

The pealing organs notes profound,
In harmony most strong,
With loud Hosannahs choral sound,
To animate the song.

Unnumber'd praises are the due,
Of him that gave me birth;
Oh! may his goodness bound my
view,
While on this sinful earth.

O! grant my heart in ardent
prayer,
Perpetually may stray,
And if involv'd in mundane
care,
May mitigate their sway.

When fortune proves, alas, severe!
To each conjectur'd plan,
Religion's pow'r dispel the care,
That akes the mind of man.

Calm resignation fill my breast,
Sweet consoling art;
No machination wound the rest,
If Christ dwells in the heart.

The HEAVENLY MARINER.

THRO' tribulation's deep,
The way to glory is;
This stormy course I keep,
On these tempestuous seas
By waves and winds I'm tost and
driv'n;
Freighted with grace, and bound
to heav'n.

Sometimes temptations blow
A dismal hurricane,
And high the waters flow
And o'er the sides break in;
But still my little ship outbraves
The blustering winds, and surging
waves.

When I in my distress
My anchor hope can cast
Within the promises,
It holds my vessel fast:
Safely she then at anchor rides,
'Midst stormy blasts, and swelling
tides.

If a dead calm ensues,
And heav'n no breezes give,
The oar of pray'r I use,
I tug, and toil, and strive:
Thro' storms, and calms, for ma-
ny a day,
I make but very little way.

But when an heav'nly breeze
Springs up, and fills my sail,
My vessel goes with ease
Before the pleasant gale,
And runs as much an hour, or
more,
As in a month or two before.

Hid by the clouds from sight,
The sun doth not appear;
Nor can I in the night
Behold or moon, or star,
Sometimes, for days and nights
together,
It is such dark and hazy weather.

About the time of noon
My quadrant faith I take,
To view my Christ, my sun,
If he the clouds shou'd break:
I'm happy when his face I see,
I know then whereabouts I be.

The

The Bible is my chart,
By it the seas I know;
I cannot with it part,
It rocks and sands doth show:
It is a chart and compass too,
Whose needle points for ever true.

I keep aloof from Pride,
Those rocks I pass with care,
I studiously avoid
The whirlpool of Despair;
Presumption's quicksands too I
shun,
Near them I do not choose to run.

When thro' a Strait I go,
Or near some coast am drove,
The plummet forth I throw,
My safety for to prove;
My conscience is the line which I
Fathom the depth of water by.

My vessel wou'd be lost
In spite of all my care,
But that the Holy Ghost
Himself, vouchsafes to steer;
And I thro' all my voyage will
Depend upon my steersman's skill.

'Ere I can reach Heav'n's coast,
I must a gulph pass thro',
Which fatal proves to most,
For all this passage go;
But all death's waves can't me
o'erwhelm. †
For God himself is at my help.

When thro' this gulph I get,
(Tho' rough it is but short),
The pilot angels meet
And bring me into port;
And when I land on that blest
shore,
I shall be safe for evermore.

Kingswood, near Bristol,

March 6, 1783.

* *John xvi. 13. Psalm lxxiii.*

24.

† *Isaiah xliii. 2, 3.*

1 Corinthians ix. 24. So run that ye may obtain.

YE saints and servants of our
God,
Redeem'd and sav'd by Jesu's
blood;
For his commands a love retain,
And run so run as to obtain.

Tho' weak and feeble and distressed,
You shall be by your saviour blest;
You must, tho' oft you meet with
pain,
Still run so run as to obtain.

Your Lord has marked out the
way,
That you may not be led astray;
'Tis in his word recorded plain,
Then run so run as to obtain.

Tho' friends and foes should both
combine,
To stop thy course with base de-
sign;
And should thy love and zeal dis-
dain,
Yet run so run as to obtain.

Your Lord has promis'd you his
aid,
And for your souls provision made;
Has said that you the prize shall
gain,
Then run so run as to obtain.

Should Satan vent his sharpest spite,
Your Saviour is possess'd of might;
He'll render all his efforts vain,
Then run so run as to obtain.

You have encouragement divine,
Your Lord will make his face to
shine;
Will guard you while you're on
the plain,
Then run so run as to obtain.

Dear Saviour give us strength and
grace,
Bring us to see thy glorious face;
And

And may we while we here re-
main,
Keep running on 'till we obtain.

Banbury,
Feb. 13, 1783.

T. G.

*Psalm cxlii. 4. Yes tho' I walk
thro' the valley of the shadow of
death, I will fear no evil, for
thou art with me, thy rod and
thy staff they comfort me.*

DEAR Lord inspire my soul
to sing,
The praises of my heavenly king;
Accept this humble feeble verse,
While I my Saviour's love re-
hearse.

Thro' this dark wilderness he'll
keep
The poorest, weakest, of his sheep;
And will, whenever danger's nigh,
Their souls with needful grace
supply.

Soon I must pass thro' death's dark
vale,
And all my mortal pow'rs must
fail;
But since my shepherd will be near,
My soul shall never yield to fear.

Why should I fear! since he hath
said,
He will be with me, grant me
aid;
Will all my fears and foes con-
troul,
And guard my fainting, trembling
soul.

His rod and staff will comfort give,
And I with him above shall live;
Where no more doubts or fears
shall be,
But rest to all eternity.

Dear Saviour still my faith in-
crease,
And keep my soul in perfect
peace;

Reveal thy love to cheer my heart,
And bid all sinful joys depart.

Then shall my last expiring breath
Thy matchless kindness sing in
death;

Nor will I any evil fear,
Because I know thou wilt be near.

Banbury,
Feb. 13, 1783.

T. G.

On the Death of a Friend.

THE crown of righteousness
is giv'n;
Our friend is landed safe in Heav'n;
His warfare, now, accomplish'd is,
And, face to face, his Lord he
sees.

For ever now redeem'd from pain,
He did not run nor strive in vain;
With triumph from his clay re-
lease;
Translated to his place of rest.

Ear hath not heard, nor eye be-
held,
What to the saints is there re-
veal'd:
Blissful experience only knows
The glories of the Upper House.

Far, far from all distress remov'd,
They see the God whom here they
lov'd:
Temptation, sickness, sin, and
care,
Can never gain admission there.

Then let us seek, in steadfast faith,
A city that foundations hath;
The saints immovable abode,
Whose glorious architect is God.

There we shall all our pains for-
get,
And only songs of praise repeat;
In knowledge, happiness, and love,
To all eternity improve.

The

The angelic hosts we there shall
see ;
Chose and preserv'd as well as we :
With them shall sing ; but sing
more loud ;
Chose, and preserv'd, and bought
with blood.

Kings unto God we there shall
shine ;
The martyrs noble army join ;
And see the lamb (thrice blissful
sight !)
Encompass with his saints in light.

When shall we to our joy be
giv'n ?
O when exchange this earth for
Heav'n ?
And cast our crowns before the
throne ?
And worship him that sits thereon ?

When shall we hear the inviting
word.
And be for ever with the Lord ?
A day with Christ in glory there,
Is better than a thousand here.

Holy and true, call in thine own ;
Accomplish'd, Lord, their number
soon :
Ut to thy second coming seal,
And with thyself for ever fill.

A. M. T.

Acts i. 25. His own place.

LORD when I read the traitor's
doom,
To his own place confin'd,
What holy fear and humble hope
At once pervade my mind.

A traitor I as well as he,
But sav'd by matchless grace,
Or else the lowest hottest hell
Must have been my own place.

Thither I was by law adjudg'd,
And thitherward rush'd on,
And in my flaming torments there
Thy justice might have shone.

But lo, instead, O wond'rous love,
I call a place my own,
On earth beneath thy gospel sound,
And at thy gracious throne.

A place is mine among thy saints,
A place at Jesu's feet,
And I expect a place in heav'n,
Where saints and angels meet.

Thou bleeding lamb, thy grace
divine
To all around I'd tell ;
Which made a place in glory mine,
Instead of lowest hell.

J. R. j.

Ex. xiv. 15. Go forward.

LIKE Israel, Lord, am I,
My soul is at a stand,
A sea before, an host behind,
And rocks on either hand.

O Lord I cry to thee,
And wou'd thy word obey ;
Bid me advance, and thro' the sea
Create a new-made way.

Without thee I must sink
Beneath the swelling flood,
Or fall a prey to those that think
To glut them with my blood.

The time of greatest straights
Thy chosen time has been ;
To manifest thy pow'r is great,
And make thy glory seen.

Thou wast by Abram own'd
A God in time of need ;
Thou art *Yehovah* first found
By all of Abram's seed.

Thy pow'r is still the same ;
On thee I wou'd rely ;
Wilt thou not answer to thy name
To such a worm as I !

O send deliverance down,
Display the arm divine,
So shall the praise be all thy own,
And I be doubly thine.

J. R. j.

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Hervey Theron & Aspasio, vol. i. p. 206.

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THE
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E Z E K I E L H O P K I N S,

Late Lord Bishop of London Derry, in Ireland,

Such is the vanity of all created good, that if the possession of the whole world were to be sold, it would not be worth so much labour, as to open the mouth to say, I will not buy it.

L O N D O N :

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D, MCC, LXXXII.

WE have omitted giving an account of the Life of this eminent and truly evangelical Prelate, as we are credibly informed that his Life will appear in the third Volume of Mr. Middleton's *Biographia Evangelica*, now preparing for the press; and that it will be embellished with an elegant Portrait of his Lordship.

By THE RIGHT REVEREND

THE BISHOP OF LONDON

James Oglethorpe Bishop of London, in 1782.

'82... 1321

And is the memory of an excellent good, that if the possession of the empire
 would be to be sold, it would not be worth the price, as to open
 the world to him, I will not buy it.

L O N D O N

Printed by R. DENTON, No. 40, St. Paul's Church-yard, Fleet Street.

D. M. C. LXXXII.

THE
VANITY
OF THE
WORLD.

*Ecclesiastes, i. 2.—Vanity of Vanities, saith the Preacher,
Vanity of Vanities, all is Vanity.*

THE preacher here mentioned, is no less a person than Solomon : and this whole book is no other than his recantation sermon. The text he preached on is the same that I have chosen : and it contains the true and severe judgment he past upon all things under the sun. Certainly, he who had riches as plentiful as the stones of the street, and wisdom as large as the sand of the sea, could want no advantages either to try experiments, or draw conclusions from them. And yet, when he had employed both, in the critical search of true happiness, and contentment, and had dissected and ransacked the whole world to find it, he returns disappointed of his hopes, and tired with his pursuit, and begins the sad narrative of his long wanderings and errors, with *vanity of vanities, all is vanity*. The whole verse is laden with emphases : and it is first observable, that he doth not glide

glide into it, by any smooth connection of sense, or sentences ; but on a sudden breaks upon us, with a surprising abruptness, *vanity of vanities*. Which shews a mind so full of matter, that it could not attend the circumstance of a prologue to usher it in.

Again, it is all expressed in the abstract. It sufficed not to censure all things to be vain, but they are *vanity* itself.

And this abstract hath another heaped upon it, *vanity of vanities*. Now this reflection of the same word upon itself, is always used to signify the height and greatness of the thing expressed, as *King of Kings*, and *Lord of Lords*, denotes the highest King, and the most absolute Lord. So here *vanity of vanities* intimates to us the most exceeding superlative vanity imaginable.

Again, this is not only once pronounced but doubled and repeated : partly the more to confirm this truth to our belief ; and thus Pharaoh's dream was doubled : and partly the more to imprint it upon our consideration, *Vanity of vanities, vanity of vanities, all is vanity*.

But though this be expressed in most general and comprehensive terms, yet it must not be taken in the utmost latitude, as if there were nothing at all of solid, and real good extant. It is enough if we understand the words in a sense restrained to the subject matter whereof he here treats. For the wise man himself exempts the *fear* and *service of God*, from that *vanity* under which he had concluded all other things. God and religion have in them a solid and substantial good ; the one as our utmost end and happiness, the other as the best proportioned means to attain it.

When therefore he pronounceth all to be vanity, it must be meant of all worldly and earthly things : for he speaks only of these. And if we enquire what these worldly things are, that have this censure of vanity so vehemently passed upon them, St. John hath drawn up a full and true inventory of all the goods that are to be found in this great house of the universe, 1 John ii. 16. *All that is in the world is the lust of the flesh, the lust of the eye, and the pride of life. The lusts of the flesh* are the pleasures of the world ; which are all of them suited to gratify the sensual and fleshly part of man. *The lusts of the eye*, are riches ; so called, because their greatest serviceableness is only to make a glittering, and dazzling shew. Which sense Solomon approves, Eccles. v. 11 ; *What good is there to the owners thereof, save the beholding them*

them with their eyes. The pride of life is honour and dignity that sturlent, and airy notion, that puffs up mens pride and vain glory, and makes them look upon their inferiors, as though they were not their fellow creatures. This is all the world can shew, pleasures, riches, honors, and this is that all concerning which the wise man pronounceth that it is *vanity*.

For these things, though they make a fair and gaudy shew, yet it is all but shew and appearance. As bubbles blown into the air, will represent great variety of orient and glittering colours, not (as some suppose) that there are any such really there, but only they appear so to us, through a false reflection of light cast upon them: so truly this world, this earth on which we live, is nothing else but a great bubble blown up by the breath of God in the midst of the air, where it now hangs. It sparkels with ten thousand glories; not that they are so in themselves, but only they seem so to us through the false light, by which we look upon them. If we come to grasp it, like a thin film it breaks, and leaves nothing but wind and disappointment in our hands: as histories report of the fruits that grow near the dead sea, where once Sodom and Gomorah stood, they appear very fair and beautiful to the eye, but if they be crushed, *in cinerem vaneſcunt*, turn straight to smoak and ashes.

The subject, which I have propounded to discourse of, is this vanity of the world, and of all things here below; that being hereof convinced, we may desist our vain pursuit of vain objects, and may set our affections on those things which are above, which are the alone valuable, because the only permanent and stable good. Whence it is that we are become so degenerate, that we, who have immortal and heaven-born souls, should stake them down to these perishing enjoyments. Whence is it, that we, who should soar aloft unto God, and were to that end fitted with the fleet wings of meditation and affections, to cut through the heavens in an instant, and to appear there before the throne of the great God, that we should lye here groveling in the thick clay and muck of this world, as if the serpents curse were become ours, *to creep upon our bellies, and to lick up the dust of the earth*? Do we not shamefully degrade ourselves, when we stoop to admire, what is so vastly below us, and barter away our precious souls, souls more worth than ten thousand worlds, only to gain some small part of one? Certainly the God of this world hath blinded mens eyes, and cast a strange mist

mist before them, that they cannot discern; what is most evident and obvious, even the instability and vanity, of all sublunary enjoyments. That I may therefore contribute somewhat to scatter this mist, I shall endeavour to represent to you the native and genuine vanity that is in all earthly things, free from that deceitful varnish, which the Devil usually puts upon them; and so to deform, and wound that great forcerer, that his charms may have no more power to prevail over you.

Now, that we may rightly proceed in this, I shall premise these two or three things.

First, There is nothing in the world vain in respect of its natural being. Whatsoever God hath made is, in its kind good. And so the great Creator pronounced of them, when he took a survey of all the works of his hands. Gen. i. 31. *God saw every thing, that he had made, and behold it was very good.* There is a most harmonious order, and beauty in all the creation, and every part of it. And therefore Solomon must not be here so interpreted, as if he disparaged the works of God in pronouncing them all *vanity*. Certainly he doth not libel his Creator, nor upbraid him as though he had filled the world only with vain toys and trifles. If we regard the wonderful artifice and wisdom, that shines forth in the frame of nature, we cannot have so unworthy a thought either of the world itself, or of God; who made it.

View the Sun (next unto God) the great *father of lights*. View the numerous assembly of the stars: observe their influences, their courses, and measures. It is a vain or impertinent thing, to spread forth the heavens, and to beat out a path for every one of these to walk in! the air, that thin and subtil veil that God hath spread over the face of nature; the earth that God hath pois'd in the midst of the air, and the whole universe in the midst of a vast and boundless nothing: the great sea, whose proud waves God binds in with a girdle of sand; and checks its rage by a body almost as unsettled and rolling as itself: the various kinds of creatures that God governs by a wonderful oeconomy; the great family of brute beasts, which God brings up and educates without disorder; but especially man, the lord and cheif of the world, that knot that hath tyed between heaven and earth, that sacred band of time with eternity: if we consider the frame and composure of all these things in themselves, or their usefullness and subserviency unto us, we shall be so far
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from branding them with vanity, that unless our contemplations lead us from natural things to the great God who formed them, we might rather fear lest their beauty and excellency should inveigle us, as it did the heathen, to look no father for a Deity, but worship them as Gods.

Secondly, There is nothing vain in respect of God the creator. He makes his ends out of all: for they all glorify him according to their several ranks and orders; and to rational and considerate men, are most evident demonstrations, of his infinite being, wisdom, and power. In which sense the Apostle tells us, *Rom. 1. 20. The invisible things of God are clearly seen, being understood by the things which are made, even his eternal power and Godhead.* God hath composed two books, by the diligent study of which we may attain to the knowledge of himself; the book of the creatures, and the book of the Scriptures. The book of the creatures is written in those great letters of Heaven and Earth, the Air and Sea, and by these we may spell out somewhat of God. He made them for our instruction, as well as for our service; the least and vilest of them read us lectures of his glorious attributes; nor is it any absurdity, to say, that as they are all the words of his mouth, so they are all the works of his hand. Indeed this knowledge that the creatures give us of the creator, cannot suffice to make us happy, though it may be sufficient to make us inexcusable. We could never have collected from them those mysterious discoveries of God, which the Scriptures exhibit, and which are so necessary to our eternal bliss. For what signature is there stamped upon any of the creatures of a Trinity in Unity; of the eternal generation, or temporal incarnation of the Son of God? What creature could have informed us of our first fall, and guilt contracted by it? Or where can we find the copy of the covenant of works, or of grace printed upon any of the creatures? All the great sages of the world though they were nature's secretaries, and ransacked its abstrusest secrets, yet all their learning and knowledge could never discover that sacred mystery of a crucified Saviour. These are truths which nature and reason are so far from finding out that they can scarce receive them when discovered. And therefore God hath manifested them to us by the light and revelation of the Holy Scriptures. But yet so much of God as belongs to those two great titles of Creator and Governor of the World, our reason may collect from created and visible things, running up their consequences,

till they are all resolved into the first cause, and origin of all.

Thirdly. Therefore, all the vanity that is in worldly things is only in respect of the sin and folly of man. For those things are said to be vain, which neither do, nor can, perform what we expect from them. Our great expectation is happiness. And our great folly is that we think to obtain it by the enjoyments of this world. This makes men pursue pleasures, board up riches, court honours and preferments, because they look with an overweening conceit on these things, as such as can make them truly happy. Whereas to seek for happiness among these worldly things, is but to seek the living among the dead; yea, it is but to search for happiness among those things which are the very root and occasion of all our misery. They are all of them leaky and broken cisterns, and cannot hold this living water. This is it which makes them charged with vanity, because in our perverted fancy, we look upon them as stable, permanent; and satisfactory, fix them as our journey's end, which ought only to be used by us in our passage, and expect much more from them than they can yield: and so indeed the vanity is not so much theirs as ours.

There are some things (as St. Austin and the schools from him do well distinguish) which must be only *enjoyed*, other things what must be only *used*. To enjoy, is to cleave to an object by love for its own sake: and this belongs only to God. What we use, we refer to the obtaining of what we desire to enjoy: and this belongs to the creatures. So that we ought to use the creatures, that we may arrive at the creator. We may serve ourselves of them, but we must alone enjoy him.

Now that which makes the whole world become vanity, is when we break this order of use and fruition; when we set up any particular created good as our end and happiness; which ought only to be used as a means to attain it. All things in the world are in themselves good, but when we propound them as the greatest and highest good that we expect satisfaction from, this turns them all into vanity, and so every thing, besides God, becomes nothing.

And thus we have a brief account whence proceeds this Vanity of the World, not from the nature of things, but from those vain hopes and expectations we build upon them for a happiness which they cannot afford.

It remains therefore to display before you this Vanity of the

the World, in some more remarkable particulars : where-
of I have collected these following :

First, the Vanity of the World appears in this, that all its glory and splendor depends merely upon opinion and fancy. It is not so much what things are, as what we account them, that makes them good or evil : and what can be vainer than that which borrows its worth from so vain and fickle a thing as our estimation ? And therefore we find the things of the world rated diversely, according to the esteem that men have of them. What were gold and silver, had not mens fancy stamped upon them an excellency far beyond their natural usefulness ? This great idol of the world, was of no value among those barbarous nations, where abundance made it vile. They preferred glass and beads before it, and made that their treasure, which we make our scorn. They despise our riches, and we theirs ; and true reason will tell us, that both the one and the other are in themselves alike despicable, and it is only fancy that puts such an immodest and extravagant price upon them, far above their natural worth. Should the whole world conspire together to depose gold and silver from that sovereignty they have usurped over us, they might for ever lie hid in the bowels of the earth, ere their true usefulness would entice any to the pains and hazard of digging them out into the light. Indeed the whole use of what we so much dote upon is merely phantastical, and to make ourselves needy, we have invented an artificial kind of riches, which are no more necessary to the service of sober nature, than jewels and bracelets were to that plane tree, which Xerxes so ridiculous adorned. And although we eagerly pursue these things, and count ourselves poor and indigent without them ; yet possibly right reason will dictate, that they are no more needful to us, than to brute or senseless creatures ; and that it would be altogether as ridiculous for a man to be decked with them, as for a beast or plant, were it but as uncommon. These precious trifles when they are hung about us, make no more either to the warmth or defence of the body, than if they were hung upon a tree they could make its leaves more verdant, or its shade more refreshing. Doth any man lie the suster, because his bed posts are gilt ? Doth his meat and drink taste the better, because served up in gold ? Is his house more convenient, because better carved or painted ? Or are his clothes more fit, because more fashionable than others ? And if they are not necessary

necessary to these natural uses, all that is left them is but fancy and opinion. Indeed mankind cozen themselves by compact, and by setting a value upon things that are rare, have made many think themselves poor, whereas God and nature made all equally wealthy, had they not artificially impoverished themselves. It is nothing but conceit that makes the difference between the richest and the meanest, if both enjoy necessities. For what are all their superfluous riches, but a load that mops covetousness lays upon them? They are but like Roman slaves that were wont to carry heavy burdens of bread upon their backs, whereof others eat as large a share as they. Whatsoever is more than barely to satisfy the cravings of nature, is of no other use but only to look upon. Thy lands, thy houses, and fair estate are but pictures of things. The poorest that sees them enjoys as much of them as thyself: yea, and if men could be contented with reason, all that they behold with their eyes, is as much theirs as it is the owners.

And indeed if we strip all these admired nothings to their naked principles, we shall find them as base and sordid as the meanest of those things which we spurn and despise; only art or nature put new shapes upon them, and fancy a price upon those shapes. What are gold and silver, diversified earth, hard and shining clay? The very place where they are bred, the entrails of the earth, upbraids us for accounting them precious. The best and richest perfumes, what are they but the clammy sweat of trees, or the mucous froth of beasts? The softer silks are but the excrement of a vile worm. The most racy and generous wines, are nothing else but puddle water strained through a vine. Our choicest delicacies are but dirt, cooked and served up to us in various forms. The very same things which we condemn under one shape, we admire in another: and with this, fancy and custom have conspired together to cheat us.

Think, O worldling! when thou callest thy greedy eyes upon thy riches, think, here are bags that only fancy hath filled with treasure, which else were filled with dirt. Here are trifles, that only fancy hath called jewels, which else were no better than common pebbles. And shall I lay the foundation of my content and happiness upon a fancy, a thing more light and wavering than the very air?

Nay, consider, that a disordered fancy can easily alter a man's condition, and put what shape it pleaseth upon it. If a black and sullen melancholy seizes the spirits, it will
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make him complain of poverty in the midst of his abundance; of pain and sickness, in the midst of his health and strength. 'Tis true, these are but the effects of a distorted fancy; but though his sickness and poverty be not real, yet the torment of them is. It is all one, as to our disquiet whether we be indeed unhappy, or only imagine ourselves so.

Again, If the fancy be more merrily perverted, straight they are nothing less than Kings, or Emperors, in their own conceit. A straw is as majestic as a scepter, they will speak of their rags as magnificently, as if they were robes; and look upon all that come near them as their subjects or servants. They make every stone a gem, every cottage a palace; all they see is their own, and all their own is most excellent. Now what think you, are these things vain, or no? I doubt not but you will conclude them most extremely vain; and yet they serve their turns as well, and bring them in as much solace and contentment, as if they were really what they imagined them. Thus Thersyllus noted down all the Ships that arrived at the Port of Athens, thinking them and their merchandize to be all his own. And when cured of that pleasant madness, confess, that he never in his whole life enjoyed so much content, as in that conceited wealth those Ships brought him. And indeed for my part, I know not whether these things are more vain in the fancy, or in the reality. Such is the exceeding vanity of all things in the world, that were it not for the eternal concerns of the soul, which cannot be so well regarded under a suspension or distraction of reason, I should make no difficulty to account and prove them the happiest men on earth.

If then there be so great a power in fancy, how vain must all these things be which you pursue with eagerness and impatience, since a vain fancy without them, can give you as much satisfaction, as if you enjoyed them all; and a vain fancy can, on the other hand, in the greatest abundance of them, make your lives as wearisome and vexatious as if you enjoyed nothing. That is the first demonstration.

Secondly, the vanity of the world appears in its deceitfulness and treachery. It is not only vanity, but a lying vanity, and betrays both our hopes, and our souls.

It betrays our hopes, and leaves us nothing but disappointment, when it promiseth satisfaction and happiness. What strange confidences do we build upon the false statistics of the world? In our prosperity we sing a requiem

to ourselves, and are ready to say, *our mountain is so strong, that it shall never be moved*: but within a while, God hath smitten it like that of Sinai, and wraped it about with clouds and thick darkness.

It betrays the soul to guilt and eternal condemnation. For usually the world intangles it in strong, though secret and insensible snares, and insinuates into the heart that love of itself, which is inconsistent with the love of God. The world is the Devils factor, and drives on the designs of Hell. The Apostle hath told us, 1 Tim. 6. 9. *They that will be rich, fall into temptation, and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition.* And because of the subserviency of worldly enjoyments to mens lusts, it is almost as impossible a thing to moderate our affections towards them, or to bound our appetites and desires, as it is to allwage the thirst of a dropsey by drinking, or to keep that fire from increasing into which we are still casting new fuel. And therefore our Saviour hath pronounced it as *Hard for a rich man to enter into Heaven, as for a camel to go through the eye of a needle.*

As Judas gave a sign to the officers that came with him to apprehend Jesus, *whomsoever I shall kiss, the same is he, hold him fast*: the same sign doth the world give the Devil. Whomsoever I shall caress and favour, whomsoever I shall heap honour and riches on, whomsoever I shall embrace and kiss, the same is he, hold him fast. Such a darling of the world, is usually fast bound in the silken bands of voluptuousness, and consigned over to be fast bound in chains of massy darkness.

As all things in the world are lying vanities, so are they all vexatious. They are infamous to a proverb, uncertain comforts, but certain crosses. And therefore the wise man concludes them all to be not only *vanity, but vexation of spirit.*

There is a fourfold vexationousness in all worldly things.

There is a great deal of turmoil and trouble in getting them; nothing can be acquired without it. The sweat of Adams brows hath streamed down along upon ours, and the curse together with it, that in sorrow we should eat of that which toil and labour hath provided for us. Men rise early, and go to bed late, and eat the bread of carefulness, and such is either their curse or their folly, that they make their lives uncomfortable, only to get the comforts of life.

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Whether they get them, or no, yet still they are disappointed in their hopes. If they cannot compass their designs, then they are tormented, because they fall short of what they laboured for; if they do compass them, yet still they are tormented, because what they laboured for, falls short of what they expected from it. The truth is, the world is much better in shew than substance: and those very things we admire before we enjoy them, yet afterward we find much less in them than we expected. As he that sees a falling star shoot through the air, and draw after it a long train of light, runs to the place, and thinking to get some bright and glittering thing, catches up nothing but a filthy jelly: such is the disappointment we find in our pursuit after the enjoyments of this world: they make a glorious shew at a distance, but when we come near them, we find our hopes deluded, and nothing upon the place but a vile slime. *Secondly*, they are all vexation while we enjoy them. Be it what it will that we possess of the world, it is but by sin at most, that we take any great pleasure in it: and then, what between cares and designs, to secure the continuance of it, and fear of losing it, the comfort of enjoying it is wholly swallowed up. For strong affections begetting strong fears, do always lessen the delight of present enjoyments. This is the unhappiness of all things in the world, that if we set any price or value upon them, we lose much of the sweetness of them, by fearing to lose them. *Thirdly*, They are all vexations, as in their enjoyment, so especially in their loss. Whatever we set our hearts upon, we may assure ourselves, and experience will teach us, that the pleasure of possessing it, will not near outweigh the bitterness of losing it. And as if God had no purpose so ordained it, to take off our hearts from the world, the better we esteem any thing, the more vanity and vexation shall we find in it; for the more will our care and perplexity in keeping it, and the more our grief and torment in losing it be increased. That is a third demonstration of the vanity of the world. *Fourthly*, the vanity of the world appears in this, that a little cross will embitter great comfort. One dead fly is enough to corrupt a whole box of the world's most fragrant ointment. How much will only the seking of a tooth, a fit of the stone or gout deaden and dishearten us, to all the joys and pleasures of life? Certainly, the world must needs be vain, that cannot bear out the brunt of a little pain or sickness. The least cross accident is enough to discompose all

person born noble? They signify no more to him, than it doth to another man, when he hears himself called by his ordinary name. What is respect and honor to a man long accustomed to it? It brings him no great content when he hath it, but torments him when he falls of it. Give these things to those that are unacquainted with them, if you would have them valued. Bring a poor man to a table of delicacies; invest an ignoble person with honors and dignities; give respect to a despised person, and for the present you bless them. But time and custom will wear off this content: And the tediousness even of such a life as this will make them willing at least for their divertisement and recreation, to retire to their homely cells and stations. For as it is with those that are accustomed to strong perfumes, they themselves cannot scent those odors, which to others that use them not, are most sweet and fragrant: So it fares with us in the long continuance of worldly enjoyments; our senses are so stuffed and even suffocated with them, that we cannot perceive them; and unless we purchase pleasures by alternate sorrow, they are but lost upon us. Now how vain must the world needs be, whose comforts are not valuable while we have them, but while we have them not? And how vain are those joys, for which we must pay down as much grief, as the joys themselves are worth? So that upon ballancing the account there remains nothing to us: And it had been altogether as good to have enjoyed nothing.

Again, consider, all the pleasure of the world, is nothing else but a tedious repetition of the same things. Our life consists in a round of actions, and what can be duller than still to be doing the same things over and over again? Ask the most frolic gallant, whose only study it is how he may pass his time merrily, and live happily: What account can he give of his pleasures, but that from his bed, he riseth to his table, from his table to his sports, from thence he tumbles into his bed again? This is the most gentle and fashionable life. And are these the great joys that a world so prized and so admired can afford? One half of his pleasant life he spends in sleep, a dull state, which we may rather reckon to death, than life. The other half he spends in clogging his appetite, and tiring his body, and then to sleep again. What generous and noble designs are these? Fit for high spirits and high births, while the contemptible peasants are left to do the drudgery of the world, and to be the only

serviceable men in it. Nay rather what a pitiful circle is this, still to be doing the same things, and things which we have before searched, and often found all that is in them. So that even a Heathen could say, that not only a valiant, or a miserable man might desire to die, but a nice and delicate man; as disdainning the irksome repetition of the same things.

Seventhly. The vanity of the world appears in this, that it can stand us in no stead, then when we have the greatest need of support and comfort. There be two seasons especially, in which the soul wants relief and comfort, and they are in trouble of conscience, and at the hour of death. Now in each of these the world shews itself to be exceeding vain and useless.

First. The world appears to be vain, when we are under trouble of conscience. What choice comforts the soul then stands in need of; those who have felt the sting and terrors of it, can best tell. The torments they then feel, next to those of the damned, are the most intollerable, and the most unutterable. God sets them up as his mark, and shoots his arrows, dipped in flaming poison, into the very midst of their souls. He kindles a secret fire in them, that consumes their bones, dries up their marrow, and scorches their entrails, and such is the spreading rage of it, that oftentimes it smokes out at their mouths in despairing outcries.

The spirit of a man, (saith Solomon, Prov. xviii. 14.) will bear his infirmity; i. e. The natural chearfulness and vivacity of a man's spirit, will enable him to bear up under bodily pains: but a wounded spirit who can bear? When our prop itself is broken we must needs sink, and fall under the most gloomy apprehensions that guilt and hell can create in a soul, already singed with those eternal flames, into which with unspeakable horror it daily expects to be plunged. Oh! Think what exact torture thou must needs endure, when God shall make deep wounds in thy spirit, and let fall great drops of his burning wrath, on that part of thy soul that is infinitely more tender and sensible, than the apple of thine eye. Imagine what sharp and intollerable pains those *Martyrs* sustained, who (as the apostle tells us Heb. xi. 37. *were sawn asunder.* Or suppose that thou thyself, were under the ragged teeth of a saw, drawn to and fro upon the tenderest parts of thy body, tearing thy flesh, thy nerves and sinews; grating and jarring upon thy very bones.

bones. Yet all the extremity of this, is nothing to what torments the conscience feels, when God causeth his sword to enter into it, to rive it up; when he makes deep and bloody wounds in it, and instead of pouring in healing balm, with an heavy hand, chafes them with fire and brimstone.

Now in such a time of anguish and distress as this, what is there that can relieve the afflicted soul? The worldling that heaps up his ill-gotten treasures, and wallows in thick clay, when God comes to ransack his conscience, and to set before him the guilt of his sins, will then know with terror and amazement, that there is a justice which gold and silver cannot bribe. The voluptuous person will no longer relish any savoriness in his carnal delights, when once God writes *bitter things against him*. What is mirth and music to him, that can now hear nothing but the shrieks of his own conscience? What is a full cup to him, that can now taste nothing but the cup of fury and trembling? Little content will the noble take in his honorable titles, if all this while his conscience call him reprobate. A title of honor will no more abate the torments of conscience, than it doth mitigate Belzebub's torments, to be stiled prince of the devils. All the world's honey, will not serve to allay the inveterate stings of conscience. That's a fiery serpent, a deaf adder, that will not be charmed by all the alluring pleasures of the world. These are vain and impertinent to one whose thoughts are wholly possessed with the fear of wrath and hell, from which these cannot deliver him. When God makes a wound in the spirit, the whole world cannot make a plaister broad enough to cover it.

Secondly. The world is a vain and useless thing at the hour of death. Possibly, many of us may never conflict with the terrors of conscience, nor have that conviction of the world's vanity: But yet we must all conflict with death, that *king of terrors*. Suppose therefore (what must certainly once be) that we were now gasping our last, our tongues faltering, our eye-strings breaking, our limbs quivering, a dead cold and stiffness invading us; were our souls tost to and fro upon our expiring breath, and like wrecks at sea, sometimes cast up, and by and by sucked back again, what could stand us in stead, and make our passage happy at such a time as this? Now the soul requires the strongest, the richest cordials. Prepare it one mingled of the best ingredients the whole world can afford; cast into the cup

riches,

riches, honor, pleasure, the quintessence of all that is here desirable, yet, alas! What is all this world to a dying man, who is just leaving it?

Thy wicked companions, with whom thou hast laughed and signed away thy freshest years, will in this thy last extremity forsake thee; or, if they do attend so sad a spectacle, alas! what miserable comforters will they be? They will then prove another bad conscience to thee, and bring to thy remembrance with horror, the sins which thou hast committed by their enticement, or they by thine. Thy mirth and jollity, will then be turned into groans and howlings: All things will stare ruthfully upon thee, and when thou callest upon them for help, confess their impotency to rescue thee from the gripe of death, and from the doom of justice.

Sickness is usually a busy time with conscience, and when it is packing up for a remove into the other world, it will be sure to gather together all the sins of a man's life, and bind them, as an heavy and insupportable burden upon his soul. Can thy sensual pleasures divert thee now? As they have served thee to pass away the tediousness of time, can they serve to pass away the infinite tediousness of eternity? Nay, how can it otherwise be, but that a mind long soaked and softened by these, should be made the more capable of receiving deep impressions of grief, anguish, and despair?

Indeed, while we eagerly pursue any of these worldly enjoyments, we are but running after a shadow. And as shadows vanish, and are swallowed up in the greater shade of night, so when the night of death shall cast its thick shade about us, and wrap us up in deep and substantial darkness, all these vain shadows will then disappear, and vanish quite out of sight.

Now could we have the same opinion of the world, in the time of our health and prosperity, as we shall certainly have when we lie languishing and drawing on to eternity, we should be able then, with a generous scorn, to live above it, and despise it. Shall we prize those comforts, which will be none to us, when we have the greatest need of comfort? Shall we glue our affections to that which either is so faithless that it will not, or so weak that it cannot help us? So vain a thing is it, that it cannot resist the disgrace that sleep, or only winking doth it. Shut but your eyes, and what becomes of all the pomp and lustre, the beauty and splendor that we so much admire in the world? It all vanisheth into darkness and nothing. Sleep snatcheth us from it; and for

for the time, we have no more enjoyment of it, than if we were dead. Every night we die in our beds, and yet every day are so immersed in the pleasures and businesses of the world, as if we were never to die indeed. Since therefore, we have higher and nobler objects to fix our affections on, let us not lavish them out upon these worldly vanities, which can at no time prove real comforts unto us, and then least of all, when we have most need of comfort. That's a seventh demonstration.

Again. All things in the world are vain, because they are unsuitable. True indeed, they are suited to the necessities of the body, and serve to feed and cloath that; but he is a beast or worse, that reckons himself provided for, when only his bodily wants are supplied. Have we not all of us, precious and immortal souls, capable and desirous of happiness? Do not these crave to be satisfied? Do they not deserve to be heard? Shall our vile bodies which are but dust and worms-meat, engross all our care, how to please and pamper them, and shall the necessities of our never-dying souls be neglected? What have you laid up in store for these? Alas! That which most men busy themselves about, is to heap up temporal riches, to *join house to house, and land to land, that they might dwell alone upon the earth.* But know, thou dost but give thy soul husks and swines-meat, when thou settest the whole world before it.

And therefore, our Saviour justly brands the rich man in the gospel a *fool*, that when he had stuffed up his barns with corn, said to his soul, *soul thou hast much goods laid up for many years.* A fool indeed to measure the soul's goods by the barn, or by the bushel. The very same is the folly of most men, who think they are in all respects well provided for, if they can but scrape together a great estate, whereas the soul can no more live upon these things, than the body can upon a thought or notion.

There is a threefold unsuitableness, between worldly things and the soul.

First. The soul is spiritual, these are drossy and material. Of all things belonging to a man, his breath is the most subtle, invisible, and spiritual. But now the soul is called *the breath of God* and therefore must needs be spiritual in a high degree. And what then hath a spiritual soul to do with clods of earth, or acres of land, with barns full of corn, or bags full of gold? These are too thick and gross to correspond with its refined nature. But rather, bring
spiritual

spiritual things to spiritual. God, who is the *father of spirits*, his love and favor, an interest in him, and communion with him, the consolations of the Holy Ghost, the workings of grace, and the hopes of glory: these spiritual and clarified essences, which a carnal eye cannot see, nor a carnal judgment value, these are most suitable to the soul, that is a spirit, and ought not to be unequally yoked to the dregs and dross of earthly enjoyments.

Secondly. The soul is immortal, but all worldly things are perishing, and wear out in the using. And therefore it was but small comfort, when the rich man sung his *requiem*, to say, *fall, take thy ease, thou hast goods laid up for many years*. Thou fool! What is an estate for many years, to a soul whose duration is not measured by years, but by eternity? What when those years of plenty are expired? How destitute will thy soul be when it shall have out-lived all its good things? It may not out-live them, even in this world. God may nip and blast all that thou settest thy heart on, and make all thy comforts fall off from thee, like so many withered leaves. However, if thou hast no other than what this miserable world can afford, thou shalt certainly out-live them in the world to come: And what wilt thou do, not in those years, but in that eternity of famine?

As it is with those that are invited to feast in some noble family, the furniture is rich, the entertainment splendid and magnificent; but when they depart, they cannot of all that pomp and bravery, carry any thing away with them: So is it here; the world is God's great house, richly furnished, and we well entertained in it; we have all things liberally afforded us for our use; but nothing of all is ours. And therefore, God hath set that grim porter, Death, at his gate to see that as we brought nothing into it, so we carry nothing out of it. What a sad parting-hour will it be to the soul, when it must go into another world, and leave all that it admired and loved, behind in this? How will it protract and linger? How loath will it be to enter upon so great a journey, and carry nothing to defray the charges of it? Certainly, dying must needs be a terrible thing to those who have gotten nothing but what they can no longer keep, when their souls must be set on shore in a vast and black eternity all naked and destitute, having nothing to relieve or support them.

Thirdly. The necessities of the soul, are altogether of another kind, than those which worldly things are able to supply;

supply; and therefore they are wholly unsuitable. Natural things may well serve for natural wants. Food will satisfy hunger, and rayment fence off the injuries of the weather, and riches will procure both. But the souls necessities are spiritual, and these no natural thing can reach. It wants a price to redeem it, nothing can do this but the precious blood of Christ. It wants pardon and forgiveness, nothing can grant it, but the free and abundant mercy of God. It wants sanctification and holiness, comfort and assurance, nothing can effect these but the Holy Ghost. Here all worldly things fall short. The exigencies of the outward man they may supply; but the greatest abundance of them can never quiet a troubled conscience, nor appease an angry God, nor remove the condemning guilt of the least sin: No, *the redemption of the soul is precious* (more precious than to be purchased by these poor things), *and it ceaseth for ever.*

Possibly, now in the time of your peace and prosperity, you regard not the spiritual wants; but when the days of sorrow and darkness shall come upon you, when God shall drop into your consciences a little of his wrath and displeasure, you may as well seek to cure a wound in your body by applying a plaister to your garment, as seek to ease a wounded spirit by all the treasures, pleasures, and enjoyments of this world. *Riches* (saith the wise man) *profit not in the day of wrath*: For indeed, they cannot reach the soul to bring any true solace to it.

Thus you see how unsuitable the world is to the soul. Unsuitable to the nature of it, for the soul is spiritual, but all earthly enjoyments, are drossy and material; the soul is immortal, but these are all perishing; unsuitable also to the necessities of the soul, which they can never reach nor supply.

Again. The vanity of the world appears in its inconstancy and fickleness. God's providence administers all things here below in perpetual vicissitudes. His hand turns them about like so many *wheels* (to which they are compared Ezek. 1.) the same part is now uppermost, and anon lowermost; now lifted up in the air, and by and by grated through the mire. This is the mutable condition of the world. And therefore we find it compared to the *Moon*, (Rev. xli. 1.) where the church is described to be *cloathed with the Sun, and to have the Moon, that is, the world, under her feet*. And well may it bear the resemblance, for it is still waxing and waning, sometimes full of brightness, at other times scarce a small streak of

light

light to be discerned. There are none of us but have had experience in some kind or other, of the inconstancy of these sublunary enjoyments. When the sun shines bright and warm, all the flowers of the field open and display their leaves, to receive him into their bosoms; but when night comes, they fold together, and shut up all their glories: And though they were like so many little suns shining here below, able, one would think, to force a day for themselves, yet when the sun withdraws his beams, they droop, and hang the head, and stand neglected, dull and obscure things. So hath it fared with us: While God hath shone upon us with warm and cherishing influences, we opened and spread and flourished into a great pomp and glory: But he only hides his face, draws in his beams, and all our beautiful leaves shut up, or fall to the ground, and leave us a bare stalk, poor and contemptible.

Or if there has been no such considerable mutations in what concerns us, yet the revolutions that God hath of late years brought upon others, so beyond expectation or example, may well instruct us in the vanity of the world, and make us no less condemn it, than admire that infinite wisdom that governs it.

It is said of the *wheels*, (Ezk. i. 17.) *that they went upon their four sides*. For one wheel intersecting and crossing another, the whole must needs consist of four sides, or semicircles, and moving upon these four sides, it must of necessity move very ruggedly, by jolts and jerks. So truly the providences of God do sometimes move unevenly, as cross wheels would do moving upon their sides. Great and sudden changes are often brought to pass without being ripened by sensible degrees; but happen by the surprisal of some unexpected providence, and as it were, by the sudden jerk of the wheel, shaking off those who sat on the top, and crushing them in its passage over.

'Tis true these mutations which to us seem so confused and tumultuary, are all orderly and harmonious in the divine council and fore-knowledge. There is not a providence that breaks its rank, not a wheel that moves out of its tract, and there is a destined end for them all, the glory of the Almighty Creator; to which, while every creature pursues its own inclinations, he sweetly, and yet efficaciously sways them. They are all like arrows, shot at a mark by an unerring hand: Some are shot point-blank, and some by compass, but none so carelessly as to miss it. Though changes may surprise us, yet they do not surprise God: But as it is a
great

great pleasure to us, to see our designs and forecasts accomplished; to infinite wisdom delights itself to look on, and see how all things start up into their place and order, as soon as called forth by his efficacious decree and foreknowledge. Among all the weighty and arduous cares of governing the world, it is (if I may so express it) the recreation of providence, to amuse mankind, with some wonderful events; that when we cannot find out the connection and dependance of second causes, we may humbly acquiesce in adoring the absolute sovereignty of the first: And by observing the mutations of affairs here below, may be taught to repose ourselves in him who only is immutable. Thus God administers the various occurrences of the world according to the council of his own will; and makes the inconsistency of it, serve both for his delight and our admonition.

It is in vain therefore, to expect happiness from what is so uncertain. All the comforts of it are but like fading flowers, that while we are looking on them, and smelling to them, die and wither in our hands. Is it pleasures we seek? These must vary: For where there is not an intermission, it is not pleasure, but a glut and surfeit. And hence it is that they who are used to hardships, taste more sweetness in some ordinary pleasures, than those who are accustomed to a voluptuous life, do in all their exquisite and invented delights. Do you pursue honor and applause in the world? This hangs upon the wavering tongues of the multitude: To follow this is but to pursue a puff of wind, and of all winds in nature the most fickle and changeable. The peoples *Hissans*, and crucify, are oft pronounced in the same breath. And besides that it is no great matter that those should think or speak well of thee, who have but too much reason to think ill of themselves; besides this, consider how soon public fame grows out of breath. Possibly an age or two may talk of thee, but this bruit is but like successive *scabbs*, that render the voice still weaker and weaker, till at length it vanisheth into silence. Yea, couldest thou fill whole chronicles with thy story, yet time or moths will eat thee out. And the fresher remembrance of other mens actions will bury thine in oblivion. Is it riches you desire? These too are uncertain, 1 Tim. vi. 17. *charge them that they trust not in uncertain riches.* Uncertain they are in getting, and uncertain in keeping when got. All our treasures are like quicksilver, which strangely slips between our fingers when we think we hold it fastest. *Riches* (saith the wise man) *make themselves wings, and fly away as an eagle towards heaven; and it* were

were a most strange folly to fall passionately in love with a bird upon his wing, who is free and unconfined as the air in which he flies, and will not stoop to thy call or lure. Believe it miser, all thy angels are winged, and if thou dost not, yet some or other of thy heirs will set them flying. How much better were it, since they will fly, for thy self to direct their flight towards heaven, by relieving the necessitous servants and members of Jesus Christ. Then will their flight be happy and glorious, when they carry on their wings the prayers and blessings of the poor whose bowels thou hast refreshed. This is to lay up treasure in heaven, to remit thy moneys to the other world, where they shall be truly paid thee with abundant interest. This is to lay up a stock for hereafter, that thou mayest have whereon to live splendidly and gloriously to all eternity. And thus to lay out, is to lay up, to lay up uncertain riches in a safe repository: God's promises shall be thy security, and every star in heaven, a seal set upon the treasury door which none can break or violate.

Thus you see how mutable and inconstant all worldly things are. So that we may truly apply that which the Psalmist speaks of the earth in another sense, that *God hath founded it upon the sea, and established it upon the floods.* Such is the waving and fluctuation of all things here below, that they are no more constant, than if they were merely built upon the ebbing and flowing of the tide.

Lastly. The vanity of the world appears in this, that it is altogether unsatisfactory. That must needs be vain, which when we enjoy it in its greatest abundance, can give us no real nor solid content. Such an empty thing is the whole world. You may as soon grasp a bundle of dreams, or take up an arm full of your own shadow, as fill the vast and boundless desires of your souls with these earthly enjoyments. And therefore the Psalmist speaking of prosperous sinners, sets forth their state by the most thin and empty things imaginable, *Psal. lxxiii. 30. as a dream when one awakes, so O Lord, thou shalt despise their image.* The images and representations that a dream makes, seem very brisk and lively; but when we reflect upon them with our waking thoughts, we find them confused and impertinent. Such is all the prosperity of this world, it is but as the image and fiction of a dream.

As an hungry man that dreams, he is at a furnished table, and fills himself with all varieties of delicacies, how joyful, and how pleased is he, how fully satisfied, if he were not to wake

wake again ! But some one jogs or calls him ; he wakes, and finds himself hunger-starved, nothing fed but his fancy. So is it with us in this world. While the soul lies under the coverlid of this body, it sleeps : And one thinks himself rich ; another, great and noble ; a third, learned and wise : But alas ! All this is only a dream : When either afflictions, or death, make a noise, and call upon him, the sleepy soul awakes, and finds itself empty and hunger-starved, after all the imaginary store it enjoyed.

Now, the unsatisfactoriness of the world, may be clearly evinced by these two things.

First. In that the highest condition we can attain unto, cannot free us from cares and crosses. Yea, indeed it is so far from freeing us, that it rather encreaseth them. It doth but make us spread the wider, and stand the fairer mark for trouble. And yet we are like children, that think the sky lies on yonder hill ; thither they run, hoping to touch it there : When they come, they find it dislodged to another hill ; after it they run, and pursue it from hill to hill, and after all their pains and sweat, find themselves as far below it as at first : So it fares with us. We think happiness, and true content lies in some condition above us. Thither we hasten, hoping we shall reach it there. When we arrive thither, we find the happiness we sought for is dislodged, and seems to us to rest in a condition above that. But when we attain this too, still we are as far below happiness and satisfaction, as we were in our lowest estate.

When we change our outward condition, be it to never so great advantage, we do not lose, but only change our cares. If we are freed from the cares and crosses of a poor and private life, we fall into those of a populous and crowded greatness, which are both more numerous and more oppressive. The man that lies most compassed, and in least compass in the world, is like to scape best : Whereas the great ones that take up much room, do only show in how many places and concerns, they are liable to be wounded. It is not therefore any thing in this world that can give you satisfaction. All the enjoynments of it are to the soul, as wind to the stomach, they may gripe it, but they can never satisfy it. Indeed so vain are they, that they scarce have any other proof of their reality, but the pain and torment they bring with them.

Secondly. The world appears to be unsatisfactory, in that be our condition what it will, yet still we desire change.

We can no more rest in an high estate, than in a low; but still we desire something further, and something better. As sick men toss to and fro, from side to side, thinking to find ease, by changing their posture; whereas it is not their outward posture, but their inward distemper, that is the cause of their restlessness: So do we endeavor to change and shift conditions in the world, and lay sometimes in one posture and sometimes in another, but yet are restless in all; for where-soever we tumble, we carry our disease with us; false opinions and foolish hopes, and impotent desires, and fond designs, which make us complain of our present state, and wish the amendment of that, when nothing wants cure but ourselves.

The servant thinks he shall be a happy man when he is made free. Is the freeman happy? No, but he shall be, when he hath gotten such an estate. Is the rich man happy? No; but he shall be when he is invested with such an honor and dignity. Well, is the honorable man happy? No; unless he be supreme. And those who are supreme, cannot think themselves completely happy, unless they be universal monarchs. And those who are so, we find they could not rest there, but would needs be absent for God. Oh, whether do the boundless desires of men hurry them! Nothing in this world can put a stop to them.

It was a pertinent discourse of *Cicero*, dissuading *Pyrrius* from undertaking a war against the Romans: Sir, (saith he) when you have conquered them, what will you do next? Then surely a king at hand, and easy to make. And what when you have subdued Italy? Then we will pass over to Africa, and take Carthage, which cannot long withstand us. When that is conquered, what will be your next account? Then (saith *Pyrrius*) we will fall upon Greece and Macedonia, and recover what we have lost there. Well, when all are subdued, what fruit do you expect from all your victories? Then (saith he) we will sit down and enjoy ourselves. Sir, replies *Cicero*, may we not do it now? Have you not already a kingdom of your own? And he that cannot enjoy himself with a kingdom, cannot with the whole world. Such are the designs of men, and so we may answer them. Most are projecting how they may get such an estate; then how they may raise themselves to honor, and think that their advancement in both, will bring them satisfaction. Alas! This will not do. Their desires will still run before them: And they may as well sit down content where they are, as where they hope to be.

And

And the reason of this unsatisfaction is worldly things, is because none of them are so good as the soul is. The soul, next to angels, is the very top and crown of the whole creation, other things are but dregs and lees, compared to it. Now that which is our happiness must be better than ourselves; for it must perfect us. But these things being far worse and inferior, the soul in cleaving to them, is sorely conscious that it abaseth and disparageth itself, and therefore cannot find true satisfaction. Nothing can fill the soul, but that which eminently contains in it all good. But now, as light is only divided and parcelled out among the stars, but is united in the sun; so goodness is only parcelled out among the creatures; this creature hath one share and that another; not any of them contains the whole sum of goodness. This is proper to God only, who is the author, and original of them all, in whom all excellencies and perfections are concentrated. And therefore in him alone can be found that rest and satisfaction which the soul in vain seeks for, in any thing besides himself.

There are demonstrations of the world's vanity; which, though they may be many, and various, yet I doubt not but every man's particular experience may furnish him with divers others. But whatever our observations are, the use we may make of them are these.

First. It would teach us to adore and adore the good providence of God to his children, in so ordering by him the world should be this way, and deal so ill with them who love it. For if it were not so, confusion and disorder as it is, if it did not frustrate and disappoint our hopes, and pay us with vexation, when it promises fruition and content: What thinketh thou! O christian! would be the end of this? Would any one think of God or remember heaven and the life to come! St. Augustine somewhere, speaks excellently, *Turbat memorem, & ipsa non illigit, quid spero mercedem? The world troubles and misleads me, and yet I know it; what if it did not trouble me? Certainly, we should fall into an utter forgetfulness of God, if we could find any true satisfaction here. We should never think of returning to the fountain of living water, if we could find enough in others to quench the thirst of our souls. And therefore God deals with us, as some great person would do with a disobedient son, that forsakes his house, and riots among his tenants: His father gives order they should treat him ill, affront, and chase him from them, and all that he might reduce him. The same doth God. Man is his wild and debauched son.* Ho

He flies from the commands of his father, and cannot endure to live under his strict and severe government. Whither goes he? But to the pleasures of the world, and revels, and riots among the creatures. But God resolves to recover him, and therefore commands every creature to handle him roughly. Burn him fire, toss him tempests, and shipwreck his estate; forsake him friends, designs fail him; children be rebellious to him, as he is to me; let his supports and dependents sink under him, his riches melt away, leave him poor, and despised, and destitute. These are all God's servants, and must obey his will. And to what end is all this, but that seeing himself forsaken of all, he may at length like the beggared prodigal, return again to his father.

Secondly, If the vanity of the world be such, and so great, that it be only an empty bubble, a swelling nothing, less solid than the dream of a shadow; if it be thus unsuitable, uncertain, and unsatisfactory, as I have demonstrated to you, what gross folly then are most men guilty of in setting so high a price upon that which is of no worth nor substance? Though formally we have been so much deceived as to take the world's paint and varnish for true beauty, and its glittering for substantial treasure, yet now since the cheat is discovered, since you have seen this false pack opened, and nothing but counterfeit wares obtruded upon you, your folly will be inexorable if, after experiments and admonitions, you should continue and longer to your own cheat, and set a price upon things which you know to be vile and worthless. The wise man (as you have heard) sums up their whole value only in a great cypher, and a great blot, *Vanity and Vanities*. At what price would you rate *Vanity*, which is nothing? Or *Vanities*, which is worse than nothing?

And therefore our Saviour, *Mat. iv. 9.* compares the things of this world to thorns, *that fall among thorns*; which though he interprets to be the *care of this world*, and the *desirefulness of riches*, *verse. 29.* Now he were a madman thus to satisfy his hunger, would attempt to swallow a bush of thorns. No less is the madness and extreme folly of most men; who to satisfy the eager appetite of an hungry and indigent soul, gape after the *thorns* of this world, and chew *thistles*, which instead of yielding them either grapes or figs, will only serve to pierce them through with innumerable sorrows.

A man's wisdom or folly is commonly judged by the bargain he makes. If he lay out that which is very precious, to purchase what is of no worth, this we justly account a foolish

foolish bargain. If on the other hand, he purchaseth that which is of great price, with something little worth, we account it a wise and thriving bargain. Now here we may see the gross folly of most men. Though they are wise enough in bartering one part of the world for another; yet they shew themselves very fools in purchasing any part of the world with that which is no part of it. The scripture hath told us, that all that is in the world is honor, pleasure, or profit. While we only traffic with these for one another, we do not amiss. The world is a proper price for itself. And doubtless we may lawfully part with some worldly advantages to procure others. But then there are other things which do not belong to the world under this acception. Our affections, our consciences, our precious and immortal souls. And these God hath given us to trade with for heaven and eternal glory. Now herein lies the folly of most men, that they purchase the vile things of this world, with such an inestimable price, and extravagantly outbid themselves to procure trifles with that which might procure them eternal happiness. More particularly,

First. Is it not extreem folly to lavish out precious affections upon vile and vain objects. Affections are the wings of the soul, without which, the soul itself, were but a dull and inactive carcass. These God hath given it, that it might be able to take its flight to heaven, and lodge itself in his bosom. Now, how unworthy a thing is it only to flutter to and fro upon the surface of the earth, to clog and clogger these wings with mire and dirt, which were at first made to take so high, and so noble a flight.

The Apostle hath commanded us to *set our affections on things above, and not things on the earth.* And indeed there is great reason for it. For the two choice affections of the soul are *love* and *joy*. Now that is most worthy our love, that can return a joy most worthy of us. But the joy that the world gives, is usually tumultuous, always checked with some secret annoy, and it ends with a dullness and damp upon the spirits. It is but like the empty *crackling of thorns under a pot*, that for the present may make a great noise and blaze, but suddenly vanisheth all away into smoke. Whereas an heavenly christian feels sometimes a ponderous and weighty joy, a joy springing up in his soul almost intolerable, and altogether unutterable, a joy that melts him in extacy and rapture. How infinitely doth he then disdain that any soul should be so wretchedly foolish, as to prefer the world before, or equalize it with God. He thinks the happiness he then enjoys

enjoys so great, that although he believes it is, yet he cannot conceive how it should be more or greater in heaven itself. Then the soul cleaves its wings; it would fain take its flight and be gone; it breathes, it pants, it reaches after God, and falls into an agony of joy and desire inconceivably mixed together. Can the world give us any such over powering joy as this? It may afford us corn and wine, the weak recruits of a frail life; but when it hath emptied all its store and abundance into our bosoms, it is not worthy to be mentioned with the love and favor of God, which is *better than life itself*. And therefore the Psalmist makes it his prayer, *Psal. iv. 6. Lord lift thou up the light of thy countenance upon us: Thou hast put gladness in my heart, more than in the time that their corn or wine increased.*

The joy of the world resembles a torrent: As upon a glut of rain, you shall have a torrent come rolling along with noise and violence overflowing its banks and bearing all before it; yet it is but muddy and impure water, and it is soon gone and dried up. Such is all the joy this world can give; it makes a great noise, it is commonly immoderate, and swells beyond its due bounds, yet it is but a muddy and impure joy, it soon rolls away, and leaves nothing behind but a drowth in the soul. Now since the world's joy is but such a poor empty thing as this, it is most gross folly for us to lay out our best love upon that which cannot repay us with the best joy.

Secondly. If the world be thus vain, what folly is it to lay out our most serious care and contrivances upon it? The cares of worldly men are most absurd and irrational. Ask them why they care, they will tell you it is that they may live without care: and yet the more they get, the more do their cares swarm and increase about them. To what purpose do they thus disquiet themselves? They were as good make nets to catch the wind, as lay plots either to obtain, or secure a world, which is so slippery, and so full of disappointments, that neither they who have it, are sure of keeping it; nor they who have it not, of getting it. We may observe a kind of coyness in the world; those who court it most and pursue it closest, oft times miss of their design, because they overact them. And it is commonly seen, that those (who as we use to say) have many irons in the fire, get nothing thereby, but only the burning of their own fingers.

'Tis true, there is a prudential and providential care, that is so far from being chargeable with folly, that it is necessary,

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no more, being assured to go to Heaven; and so prayed again with her mother.

Some hours after this she fell asleep again for an hour and more (as her mother told the relator) but at her awaking was now in a more fearful case than ever, in a fearful trembling and sweat, shaking exceedingly, and crying out, *That now she was a forlorn creature, being assuredly damned, without hope of mercy, without all remedy, confident that she must needs go to Hell; with shrieks and loud cries, the bed shaking, yea, the whole chamber seeming to rock and reel:* Which breeding to her mother much fear, amazement, and grief, in that it was now past her skill to fasten upon her daughter any thing which might allay, comfort, or quiet her distemper she now was in. In which woeful posture she still continued, notwithstanding all the comforts or persuasions vented either by her mother or any others; all which were in vain, there being joined with her sadness and distemper, some outrage now and then, abstinence from meat as much as might be; strange desperate speeches, unruly carriage, far from her former natural constitution; sometimes slighting and laughing at all said unto her; they now not daring to trust her alone, but to have her watched continually night and day by two gentlewomen by turns, most of the bolts and locks being taken off in the rooms, lest Satan should have circumvented them. She in the mean time all this while living in much discontent, against her will, but that she was so watched and attended, that she could by no means hurt herself, never left alone, but over-awed with overseers who were jealous of her ruin. In this case she with much ado was brought to eat, but sparingly, very musing and silent; but when she was by her husband, father, or mother, much urged to the contrary; who by their authority only prevailed much with her: now at length growing desperately hopeless, refusing all means, slighting and scorning to speak with any Ministers, all who came to her, she shaking them off, as we see a great mastiff to turn off many small curs; laughing at them, and sending them away with much derision and discontent; which she of purpose delighted to do, so to discourage all of them, that they might have no mind to return again. So as she wearied out all who came unto her, who left her as a creature hopeless of recovery. In which sad posture, now in her own eyes and most of others, hopeless and helpless, being the astonishment of husband, father, mother, and of all her friends; we will now for a while

leave her unto her keepers, to shew in the next place the second thing propounded; *How strangely the Lord caused the relater to be a means to find her out, bring one of a thousand unto her, and what strange entertainment she gave him at his first coming unto her, to declare unto her, both what her iniquity and righteousness was.*

As by God's good Providence the relater was one day at dinner in Isleworth, at the house of the Lady Scudamore, where the late worthy minister, Dr. Burges the elder, then also was, whose help she had rejected. Amongst other discourses, there interposed this also of Mrs. Drake's great distemper, pitiful, strange, unusual case, how desperate it was, and what a great work of mercy it would be to be a means any way to help her. It then being concluded by all, that if Mr. John Dod, of Ashby, could be entreated or won to take so much pains, under God, he were the only fit person, with his so mild, meek, and merciful spirit, to deal with her's, which was so out of tune and off hooks: upon whose prayers and pains, more good success might be expected, than any one they could then think of. This motion, though for the time neglected, yet after a fortnight wrought so strongly, day and night, upon the relater, that he could have no rest until he had moved the business unto Mr. Dod, then in town; who modestly put it off, as a business beyond his strength and leisure to wait upon, yet being contented to see her and speak with her. Whereupon the relater then wrote unto her husband (a stranger unto him) to this purpose; that hearing of the strange case and danger his wife now was in, out of mercy unto her, he had procured the fittest man known to come to see her, and do his best, to help her according to his ability, one Mr. Dod, minister of Canons-Ashby, in Northamptonshire. He then, after enquiring of Mr. Dod, found such a general good report of him, that he suddenly came unto the relater's chamber in the White Friars, where Mr. Dod at that time was, who acquainting himself with him, entreated his help and company to visit his wife; and so took us both along with him unto his house.

But it is strange to hear what subtlety the Devil then used, and uncouth entertainment he caused her then to give unto him; for she being in the dining-room above, having no knowledge of his coming (which was concealed from her) yet as we came near unto the door below, she suddenly flung up stairs unto the next chamber above, and shut herself in.

in. Whereupon her husband took the great iron fork in his hand, and run up after her, threatening to beat down the door, if she would not open it. Who seeing him resolute so to do, at length opened the door and let them in. Her husband then getting betwixt her and the door, they both kneeled, and Mr. Dod (as his custom in great matters was) kneeled and went to prayer, without speaking of one word unto her: at which time she stood and would not kneel, until the latter end of the same, when she also conformed herself, and kneeled with them. Prayer being done, Mr. Dod said nothing unto her, but in her hearing uttered some speeches concerning her case, unto her husband, tending unto her comfort and encouragement, for her to make use of; and so did both before and at dinner, expecting from her some speeches to have given some pertinent occasion for further discourse with her, which she at that time omitting, he supplied with other seasonable discourses for her good, touching his experience in the like kind, of the devil's subtleties, and the danger of keeping his council, with the advantages accruing unto him thereby; whereunto she patiently attended. Dinner being done, he being asked in his chamber at her house (where he now was persuaded to lodge) What he thought of the business? made this gracious hopeful reply, *Very well, because the devil was afraid, run away, and durst not stand to it.*

That night, after she was in bed, he was brought in by her husband to pray by her; but she seemed as though she would not hear, hid herself over head and ears in the bed: notwithstanding which he went on constantly in his determination, unto the end thereof. The next day at his coming, he set in to speak with her; at which time she replied nimbly and strongly, using to purpose all, or much of the devil's rhetorick, taught her against herself; yea, and alledged many scriptures, which she had never read, but only as tumbling and tossing over the Bible (as her custom was) to find places against herself, she had hit upon many; which by her nimbleness and strength of wit, and satan's help, she had learned to wrest, and press hard against herself. But in all her discourses with him, the upshot of all still was, *That she was a damed reprobate, must needs go unto hell to live for ever; that her heart was harder than an adamant or anvil; that God had forsaken her, and given her over unto a reprobate sense; her hard heart could not repent; and that in all her actions she but heaped up wrath against the day of wrath.*

to her further condemnation; and that in that she could not grieve, nor be sorrowful, for that woeful estate she was now in; this shew the desperateness thereof; that it was in vain, and too late for her to use any means; and therefore, that she would use none, nor ever go to church again. That it was needless, fruitless, and in vain, for him or any body else to loose their time or labour any more with her or her occasions, the decree of her rejection and damnation being past and irrevocable: and therefore, all her comfort and portion being in this life, she was resolved to spend the remainder of her time in all jollity and merriment, denying herself of no worldly comforts; and therefore wished him to let her alone, for it was impossible for him to do her any good, nor she would not either be ruled or advised by him; with a great deal of the like scurvy rotten stuff. And that she was quite destitute of all natural affection unto husband, father, mother, children, and every body else: having, in brief, no love either to God or man; and therefore persuaded him to leave her, not to pray for her, nor come any more at her.

Here was a sad discourse, with heavy accusations against herself, had all been true; but the devil being a liar, and the father of lies, made her thus fiercely and unjustly accuse and charge herself in such rigour; for even then she feared hell fire, quaking sometimes, and trembling at it, venting herself unto her friends in private; and weeping bitterly, she used to say, *O do not ye pity me, who must go to live in hell torments for ever?* Besides, even then she was pitiful and merciful unto others, but in secret so hid and cloaked with words and shews of the contrary, that it was treason against her for any she entrusted, to bewray any part or parcel of her goodness; because she would gladly have been thought past hope, and praying for, which made her earnestly to beg of every one not to pray for her, it being that the devil aimed at, that she might, past hope, finally despair. For, for two years together, by her good will, she would not be prayed for, using many times, at her mother's usual time of prayer, to send suddenly for her, of purpose to interrupt her, who if she came not presently, as sent for, when she came, asking her pleasure, she used to reply, now I have nothing to say unto you, for you have been at your matins.

But to return to Mr. Dod's progress with her: it was yet none at all; she remained still the same, seemed not to hear or regard his speeches and words spoken; would laugh and jest at all he said in derision: in her thoughts likening him
unto

unto Ananias, one whom at a play in Black Friars she saw
scot at, for a holy brother of Amsterdam; and when he
would look pitifully upon her, and reprove her for such
strange carriages and speeches, telling her what a shameful
thing it was, so to laugh and jest at heavenly things; she
usually replied, *Why then, seeing you see what a wicked crea-
ture I am, Why do you trouble yourself any more with
me?*

Divers falls were kept for her in private, the next cham-
ber above her's, both then and divers times after, in midst
whereof the devil so made her restless, that she would come
up to the door, disturb them, on purpose, and make them
believe that if they desisted not, she would throw herself
down stairs headlong. Yea, once she being a bed, and he
at prayer, she, to make him leave off, took a bed staff, and
threatened to knock him on the head, but did not. All
these, and many more tricks, the devil used, still, upon
occasion, to serve his turn, changing his weapons so, as
scarcely could it be known at what ward to find him long:
so to shew his malice, did he change his posture and
weapons.

Now she would toughly dispute the business, but all to no
purpose, she retaining those devilish conclusions fastened in
her still. So that Mr. Dod, wearied out thus, having staid
a month with her, departed home, staid away a month, and
returned again, doing thus three or four times together:
yet found no amendment, but still the same arguments stiffly
maintained over and over again, a hundred times together,
without any good (in shew) effect upon her, who could not
in two years time be won or persuaded to come to church or
sacrament, or to use any means at all; but carried herself as
a desperate forlorn creature, notwithstanding which, the
overcoming thoughts and terrors of hell did much afright
her; so as gladly she would have had a door of hope opened
unto her: for a kitchen maid she kept, who had both wit
and memory enough to do and retain a message, she would
usually send unto divers preachers, with messages of enquiry
touching her (concealing her name), *Whether such and such a
creature, without faith, hope, love to God or man, hard
hearted, without natural affection, who had rejected all means,
nor could perform any, or submit unto the same, with many
the like aggravations (bad enough you may imagine) yet
might have any hope to go to heaven? Who still brought
unto her such returns, tending to hopeful encouragement,*
that

that such like and much worse (though as bad as Manasseh) might, by the mercy of God, be received into favour, converted and saved, which privately did much allay her spirits, for no worse returns of her secret messages were brought unto her from any she had sent unto.

For all this, yet did the devil hold her close unto his main end of desperation, to have made herself away: for she swallowed down many great pins, so to have dispatched herself; all which, by God's mercy, without hurting, passed through her: and being forbid oranges (as naught for her) she made shift, by the aforesaid maid, to have forty brought unto her, so to have sped herself; but it so pleased God that these proved excellent medicines unto her, purging away abundance of black ugly filthy matter, which made her to look much better. She used also now and then, at meals, to thrust a knife secretly in a napkin, and then to slip it up in the inside of her arm; but being watched and taken therewith, she left off so doing, thus continuing, until she had in a manner wearied out every body; for, *the shorter the devil's reign was, he played the more tricks, making her by fits to be the more raging and troublesome unto herself and others.*

Now, as is said, Mr. Dod in a manner wearied out with her, as he was about to go home for a while, and to take leave, she gave unto him this rude farewell, *To pray him to get him gone, to return no more unto her, enquiring at him what warrant he had, being a holy religious man, who should give good example unto others, to leave his calling, house and family so long, and to come to her, where he was but an unwelcome intruder, having no hope to do her any good?* Which speech was so set on with such an edge of vehemency (spoken as it appeared, against her will, to prove him only) bred in him such astonishment, as resolving to follow her counsel, he made her this short reply, *That this was but a bad requital of all his pains and love unto her, to have no more thanks for his labour, but to be chid out of doors; that he was very sensible of her reproof and dismissal, and therefore meant hereafter to stay at home, and look unto his own matters, not troubling her any more.*

Which speech, it seemed, touched her to the quick; for though to discourage him and try him, she had made him such an untoward speech, yet was she inwardly very sorry for what was done. Only before his departure, she took him aside, desiring to speak with him in private; when she told him, that now, before his departure, she would deal freely with

with him, and shew the cause and ground of all her discontents and trouble, and what just cause she had thus to have complained, as hopeless, enjoining him silence. And so in her own chamber, none but he being present, she opened her whole heart sincerely, so as he perceived that she had concealed nothing from him of all that was in her heart; which made him (now that the devil's counsel was out and disclosed) to conceive good hope of her recovery.

For this quite mars, and is in danger to overthrow all such persons, whilst the devil so holds them in bondage, as to make them conceal his counsel all the while, having this advantage thereby, as *to make mountains of mole-hills, and of mole-hills to make mighty mountains*; never suffering them to come unto the knowledge of the quality and nature of their disease, whilst the thing oppressing and seeming great unto them, is usually little, and nothing at all in respect of that he makes it; sometimes but a lie, a delusion, such as the parties themselves, upon such discoveries in relating, become ashamed of; as in some sort it fell out with this good woman's case, which was nothing in a manner in regard of that the devil urged and persuaded her; it was, he proving a strong liar unto her, and his suggestion only a mere false illusion, as will hereafter appear. Then unto all that which she had then vented unto him, he then made her only this general reply, *That she was much mistaken and deluded in the quality, kind, and nature of her case; that the devil had thus far tormented her spirit with a strong abuse in corrupting her judgement, and incensing her so unjustly against herself, setting her affections on fire, by his injected wild-fire temptations. That he made no doubt of her recovery; but that now being acquainted with her case and mind, he would go home and consult with God what were fittest answers for the same; returning ere long again, if God were so pleased; then to endeavour to satisfy and heal all her doubts. In the mean time, until then, enjoining her chearfulness, patience, moderation in all things before her husband and parents, and to attempt no more violence against herself. All which she faithfully promised and kept.*

He being gone, in his absence she carried herself discreetly and modestly, not refusing to speak with any of those divines who in the interim came to visit her; and would sit and dispute with them a long time together, but still in the old bias, holding her strong main conclusions, the fabrick whereof appeared to be so strongly rooted in her, that they seemed

seemed unremoveable, all who, as appeared, did no good unto her, save so much as they could to persuade her from such stiff peremptory conclusions against herself, and from prying into God's secrets, presuming to know those things which God in this life reveals not unto any, but reserves as his own high prerogative, only to know what his decree is touching the everlasting state of the creature to come: affirming that this knowledge, which she pretended to have thereof, was false, and that this revelation was only known in the sanctified use of means, which she so far refused, as she could not be persuaded to go to church by any, though they much urged her unto it: only now she would kneel and join in prayer with them, but by no means in singing of any psalm, which she affirmed not to belong unto any in her case, being now very sad and retired, and now and then in weeping fits, and some times in shews of jollity and mirth, so by turns it pleased her to out-face her present misery.

But this as a catholicon we observed in dealing with her, that the more patient we were, to suffer her to complain and bemoan herself, repeat one thing over a hundred times as she used, over and over again, giving her good words, using much meekness, affability, and service unto her, even in her most untoward cross carriages: this got much ground upon her spirit, and brought her to do many things which no harsh crosses could possibly effect with her. And therefore this course was now taken, not to vex her any more, or urge her with persuasions to go to church, or to do any thing so displeasing unto her, but to go along with her spirit, with patience abounding with love, mercy, good words, and the like, until she were convinced in judgment, when they needed not to hale or pull her. Duties would then come off freely: for indeed, this is the undoing of many poor souls in the like, or any distempers, to chide, rate, and urge them too much; which is a cross way, displeasing and unprosperous; yea, disproportionable unto that course Christ takes (whom we should imitate) *not to break the bruised reed, nor quench the smoking flax*; and a cross way, *to make judgment return unto victory*. In which case, Jacob's pace with his flocks, with such, is the best and safest way to drive them gently; especially those who are with young, in whom Christ is now but a breeding and forming, *that so he may* (as the Prophet speaks, Isa. liii.) *see of the travel of his soul, and be satisfied*. And indeed, such harsh spirits, who are too quick with such poor

poor souls being too nimble with them before they know their disease, are but *like rude surgeons or unskilful physicians, who venture to give physick before they know the ground of the disease*; who many times in place of curing, do either kill, or so much the more ulcer their wounds.

Hitherto we have seen Satan malicious, violent, subtle, various in his temptations, changing shapes, by all means striving to have overthrown this good soul; abuse her judgment, affections, fancy, and best reason to fight against herself; notwithstanding all which, the Lord miraculously preserved her, was with her in, and brought her through this fiery affliction, to wonder and admiration. Wherefore, if the reader will have a little more patience, he shall see how the Lord overthrew all those strong holds, which the enemy had by his wildfire unresisted temptations, and fiery darts injected into this good creature; which being not presently cast forth again (as wildfire should be) thus inflamed her affections and endeavors against herself; as in part hath been, and God willing, shall be related.

For first, he fastened this temptation upon her, as his great main bulwark, *that she had sinned that great unpardonable sin against the Holy Ghost*; and therefore, that it was in vain for her, either to use any means for salvation, or hope for it; and therefore, that it were fruitless and in vain for her to hear the word, read, pray, and the like; which he wonderful fastly had radicated in her.

Hereupon, he inferred that by God's decree *she was a reprobate, a cast away, appointed for damnation*; being *she was such a hard hearted impenitent sinner, not being able to repent*: and therefore was a treasurer up in all she did of wrath against the day of wrath, and the revelation of God's just judgments against her: and therefore, seeing that she must eternally perish, living for heaping up sin only for aggravation of her punishments, therefore to make herself away the sooner the better. Which temptation a long time stuck fast, seeming unremovable.

From whence Satan made this third deduction (like a sophistical logician, begging the question) that *therefore now it was in vain to use any means at all*; but seeing her portion was now only in this life, therefore to deny herself no manner of pleasures or jollity and mirth, but to cast off all those sad and sour things of holy duties performing, which were to no purpose, now that the irrevocable decree was past, which was unchangeable. And therefore, if she should be saved, she

should be saved howsoever, and that God would soften her heart, and give her grace to use the means: but that the fearfulness of her estate did shew (he suggested) the contrary, that all her endeavors would prove in vain; this stuck hard a long time.

Now against any of these, nothing could be fastened upon her against them, which was not presently shook off again: but especially in that first mentioned of the *sin against the Holy-Ghost*, herein she kept close the devils counsel, revealing the same at first unto none, but unto Mr. Dod; though afterwards of herself, three years after, being in a good humour, she acquainted the relator herewith; and more also, than, he hath thought fit to vent abroad (as unnecessary) giving him leave to publish and make known after her death, so much of her case as might in some such misery be useful unto others.

After this Mr. Dod at his appointed time returned, having seriously pondered all her business, and digested the same, and was joyfully welcomed of her friends, though by her in a muddy strange way, (former temptations by that time, having again grown somewhat strong upon her) when yet he in his usual merciful way, cheered her up, encouraging her what possibly he could. And so, in some few days after fell stoutly upon the business, how to beat down and convince her erroneous opinions wherein she was so settled, and wherein, she thought herself most secure in her own judgment, unmoveably settled.

The main and grand matter troubling her, and quite unhooking her off from all manner of duties (as hath been said) was, *that she had sinned that unpardonable sin against the Holy Ghost, which she firmly believed.* Whereunto Mr. Dod thus replied, directly crossing all her thoughts herein, in the negative, affirming that she neither had sinned this sin, nor was ever hitherto, so qualified as to be guilty thereof; which seemed unto her very strange to prove, but was easily done. For, he shewed unto her, out of *Heb. vi. 4.* that those who commit that sin, fight against their convinced enlightning, having tasted the good word of God and the powers of the world to come, having also tasted of the heavenly gift, being made partakers of the Holy-Ghost; who in their practice crucify to themselves the Son of God afresh, and put him to an open shame; and trample upon the blood of the covenant, maliciously opposing the known truth, in a constant course remorseless unto the end: having lived and thriven

ven under powerful means, which yet they slight, maliciously and purposely oppose and persecute. But that she being still in her natural estate, by her own confession being far from this enlightening, never having tasted of this heavenly gift, nor of the powers of the world to come, was never thus qualified, and so had never, neither could have committed this sin: so that her temptations and fears in this kind, were but mere delusions only. And for that other sort, who committed this sin, without the former inward illumination and taste; such as were the *Scribes and Pharisees*, Julian the apostate, and the like, who maliciously persecuted and blasphemed Christ, notwithstanding that by his doctrine and miracles they were convinced of his Deity; of this he shewed her, she could not be guilty; *all she could alledge against herself, consisting only in a matter of thoughts, which could not without action and former qualification be that sin, or within the compass thereof:* Which were only things wrapt up in that we call (*tentatio fœda*) strange injected thoughts of God, as *Rom. i. 23.* representing him to the fancy in abominable similitudes, likening him unto the vilest and basest things, which were only Satans wild-fire temptations; for which seeing she even then, and since, abominated them, being sorry for them, Satan must answer for, *they being her's no further than as she entertained and allowed of them.* And also, that these thoughts being thought of and injected betwixt the top and bottom of the hill whereupon her father's house stood, never breaking forth into any speech or action which she was sorry for, could not be any such sin as she imagined, and therefore prayed her to content herself and to rest satisfied, and not suffer the devil to delude and torment her any more in this kind.

All this discourse she heard willingly without replication, until he had finished what he would say, when she being very rational and convinced of the truth of what he had delivered, acknowledged her error, and Satans delusion, promising no more to entertain any such like thoughts of that sin, but withal she told him, that it was no matter for this, though she were free thereof, yet she had other sins enough to damn her, and was assuredly a reprobate and cast away, being she could not love God nor any other creature, being devoid of all natural affections and given over to a reprobate sense, so as she was most certain, that the decree of God against her was past, being that she had no heart or power to perform any holy duty, but was like a creature stark dead and twice dead,

dead, good for nothing but hell-fire; wherewith she sometimes would laugh and smile; but we must conceive that even in the midst of this laughter the heart was sad, for in private not long after she would have sore fits of weeping.

In vain it was now to dispute with her, or persuade her in any thing until her judgment was convinced and rectified in that matter of the *decree of God*; for she flung off all with seeming assurance of her knowledge, being sure that the decree of her reprobation was past, of her rejection whereof she was sure and certain: therefore, this being the next strong hold to be battered down, he bent in the next place all his strength this way, *denying unto her that it was possible, either for the devil, or any other creature, to know the decree of God, either for the salvation or reprobation*; but that this revelation came in the use of means, God blessing the same; for which cause, all must use the means who would be saved, not meddling with the *decree of God*, nor prying into his secrets; for which, then was alledged that excellent scripture, Deut. xxx. 12, that *what they were to perform and know, was not in heaven, that we should say, who shall go up for us to heaven, and bring it unto us, that we may hear it and do it: neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us? &c. But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.* Further he urged, that if thus much were certainly known by her, he shewed her, *it must be by a spirit of revelation*, demanding of her, what spirit had revealed thus much unto her? If the spirit of the devil (as it could be no other) then he was a liar and the father of lies, as Christ Joh. viii. 44, speaks, he speaking of his own and not from God, therefore not to be believed. And as for the spirit of God (he shewed) who only searches, knows, and reveals unto us the deep things of God, 1 Cor. ii. 10. none but he knowing the things of God, not any creature, *this holy spirit (he shewed her) had no such office assigned him of Christ in the word, to be a spirit of discouragement to reveal reprobation, being the comforter appointed to lead the saints in all truth, to reveal and tell things to come, and to teach us all things, Joh. xiv. 26.* This was directly against his nature, mission, and office, and the decree of God, thus to beat men off the use of means, discouraging them from the good way, who must wait and lay at the door of mercy still, until the Lord's good time and pleasure were revealed and known in the use of means. And this also was

was pressed unto her further, what a horrible blasphemy and impiety it were, either to honor the devil so far, or assume unto herself by his means, the knowledge of things to come; this being that which was only proper unto *Jehovah* himself, by his spirit to shew and reveal; advising her to beware in this kind, not to increase the wrath of God against her, seeing God, *Isa.* xlv. 7, and xlv. 10, differencing himself from idols, and all their discoveries, is *to know things that are come and shall come, declaring the end from the beginning, and from antient times the things that were not yet done*: From all which issued this deduction, that she was infinitely abused in this strange conception, and that the devil or she from him were not certain of any things to come (unless revealed by the spirit of God) she having from thence no such revelation; that therefore she was by Satan utterly cozened and abused in the matter of God's decree, and so was bound to use the means, trust and wait upon God therein; she being his creature, to let him do what he pleased with her, either in life or death.

This strong fiery dart thus repulsed and quenched, she became also convinced in this point, that only God (not the devil) could reveal his own counsels and decrees; and therefore, that perhaps she might be deceived in this her strong confidence in that kind: but still retaining the third, *that her indisposition unto all manner of goodness, proneness unto all manner of evil, her natural temper and composition of mind, not able to use any means, or take any pains for heaven, too evidently demonstrated that she had no part or portion there, and therefore that she had better leave off all, than labor in vain*. Hereunto answer was made, that God, though he had decreed to save mankind by the means of a mediator, yet in his good, and wise providence had so ordered the conveyance of our salvation (as Austin speaks) *that he who made us without us, will not save us without us*: and therefore, that all our life time we must be humble suitors, labourers after, endeavourers and strivers for that salvation which he hath appointed for us, using all those means constantly, and not to lie still in a ditch without endeavouring to rise, and to cry Lord help us; such a one he told her did worthily perish. It was further now also pressed unto her, that God now after that miracle of all miracles, in the sending his son to assume our flesh and save us, now ordinarily wrought not the same miraculously, but by ordinary concurring means and endeavours revealed in the word; that as those who in the wil-

derers

demons were stung by the fiery serpents, *were not healed unless they looked up unto the brazen serpent*; no more any now could obtain salvation unless they believed in Christ, its anti-type; and that therefore, if she used not the means, but rejected and wilfully withstood the same, as there was no hope any way of salvation; so if she used the means, there being hope, and many promises annexed to the same, there was good hope of her salvation: and *put the case* (which he devised) *that she must needs perish*; yet, much better it were, to perish in a way of obedience and duty, full of hope all the way, and usually successful, whereunto were annexed many promises wherein the truth of God, who cannot lie, but is faithful in all his promises is engaged, than in a wilful way of disobedience. That all experience since the beginning of the world have shewed, that it never yet was in vain, or unsuccessful, but always advantageous and prosperous to use the means, wait and depend upon God; yea, though it were as long and longer than the impotent man, *Joh. v.* lay at the pool of *Bethesda*, ere he had help: And therefore, seeing her case was now just like those *four lepers* who sat at the gate of *Samaria*, *2 Kin. iv.* who being like to perish in that greater famine, resolved, if, and since they must needs perish, if they sat still there; but if they ventured into the camp of *Amarites*, they might peradventure be saved, (as the worst but die) at their approach thither, finding the *Amarites* fled, they had choice of the spoil. So if she used not the means, but despised them, she must of necessity perish; but if used, she might, no question be, saved. And so to this effect were urged those places, *Micah. ii. 7.* *O thou that art called by the name of the house of Jacob, is the spirit of the Lord straightened? and those his doings? do not my words do good to them that walk uprightly? and this, seek ye the Lord, all ye mock of the earth, which have wrought his judgment: seek righteousness and seek meekness: it may be, ye shall be hid in the day of the Lord's anger, Zeph. ii. 3.* and so that of *Amos, iv. 12.* *therefore this will I do unto thee, O Israel: and because I will do these things unto thee, prepare thyself to meet thy God, O Israel: even that God who is said, Amos, v. 8, to turn the shadow of death into the morning; all which put her on strongly unto the matter of endeavour, seeing as it is *Micah. iv. 12.* *nones know the thoughts of the Lord, neither understand they his counsel: so that there being a possibility, for ought she could know, to use the means as she was able; there was an absolute necessity for her to submit herself unto the means.**

These

These and the like things thus delivered; did much amaze her spirit, to have been thus far deluded and mistaken in her own case, and wherein she was so settled; resolute and confident; unto all which, she at length made this reply, that now she was convinced and did certainly believe, that none but God knew things that were to come; that she had erred in judgment in so thinking of herself; that the desperate case and estate she was in, had caused her to make such conclusions against herself: that now she believed the devil had no knowledge of God's decrees, concerning the everlasting estate of the creature, no more than pleased God to reveal unto him; that she was contented to do what she could in using of the means, if she might be assured to reap any benefit thereby; but that the accidental indisposition, both of her body and mind was such, as she, in this case, could do nothing to help herself, no more than a stark dead creature could; and therefore, that God must do all; in which case, if he were so pleased to give unto her, strength and grace to work, then she would, otherwise she could do nothing: a sore temptation, which even until her last she could hardly shake off.

Answer. Hereupon he replied, that God, as was said, wrought by means, and that she was bound to read the word diligently, to pray, hear the same, and meditate upon it; that this was God's way and appointed means, to make even such dead creatures live, as she pretended herself to be, as it is, *Joh. v.* that the time then was, and was coming, when the dead should hear the voice of the Son of God, and those who heard his voice should live. Wherefore, seeing that there was such a marvellous efficacy in hearing of the word and use of means, (wherein the power of the spirit did co-operate to make the same effectual) there was an absolute necessity to use the means for the attaining of salvation, or else, one would be guilty of their own damnation, in wilful rejecting and refusing of the means. Unto all which, her answer was, that she had no power so to do, but when that God would enable her, then she would. Yet he prayed her, to read the word and pray as she could, and the like, which she refused, alledging that she could not pray; and for reading of the word, to what purpose was that, so to read her own damnation, or to hear judgments and arraignment against herself; that she was better as she was; and therefore prayed him to urge her no more in this kind, until God were pleased to work somewhat in her, with abilities so to do, which (if he had a purpose to save her) he would surely do.

But

But for his pains, and for his conviction of her judgment, rectifying of her from those forementioned errors, she gave him thanks, promising no more to torment herself with cogitations of them; for she was satisfied in the sin against the Holy-Ghost; in the matter of the decree; and in Satan or her ignorance of any things to come, his knowledge to be none at all; *but that for the present, here she must rest, no further she could possibly go, wishing him to spare himself from bring any more vexed with her untowardness.*

He much abashed at her present distemper, and resolute shew of stoutness and stiffness of spirit; yet was not discouraged, seeing he had got so much ground of Satan, as to beat her from her former strong holds, hoping in time also to perform the rest, which seemed a hard task to effect; because, *the indisposition and melancholy temper of her body was such as hindered much the work, she therewith being averse unto physic.* Therefore, he resolved for that time, to depart home and press no more upon her at that time, but give her time to ruminate and think upon those things delivered, hoping to find her in a better tune at his return; and so accordingly giving charge to watch her diligently, in a mild and loving way, after he had given her many and good exhortations, to use the means and to have a good hope in God, he departed, because at this time, he would not tire or overload her, or make new toil out himself.

A little after his departure, she began then to be somewhat in the old posture of frowardness and distemper, uttering many times desperate speeches and hopeless, still refusing all means; saying, that all were but in vain: and was so far gone this way, that *the great snow, and all the disastrous, direful events, happening abroad any where, she said, were all along of her, and for her sake; she guilty of them, and that things would never be better so long as she was alive.* For then indeed, Satan taking advantage of her melancholy temper, wrought her much woe thereby, making her thus over-charge and accuse herself, and endeavoring to have brought her back again unto her former errors; so that now, much ado there was with her, to stay, support, or allay that accidental fierceness, which now those new distractions brought upon her; which bred much grief unto her husband, parents, and friends, but was not so to be wondered at, that Satan should cause unto her, or them, so much disquietness by his incessant new temptations, steering his

sent unto God's best beloved people, to have many, hard and long trials, and yet at length glorious deliverances, as was alledged from that place, *Amos 3. 2. I am only have known of all the nations of the earth; therefore I will punish you for your iniquities: (which God, may do forgiving the sin, though he take vengeance of their inventions:)* And that *Heb. 12.* what son is there whom the Father chasteneth not? If therefore ye be without correction (whereof all are partakers) then are ye bastards and not sons. Which with the like insinuations from the word closely urged, brought down her spirit to mildness and meekness: For though her indisposition and temptations, made her many times, contrary unto her natural disposition, harsh and untoward, with the habit she had accrued in time to be cross, and try those soundly she converted with; yet this happy endowment she had, to be very rational according unto her conception, and would be set down and satisfied with pregnant places of Scripture being seasonably pressed and brought opened unto her.

But the matter of repentance much troubled her, that she could not repent; demanding, *Whether it were possible for her to go to Heaven without Repentance?*

Hereunto was answered: First, That God did not tie salvation unto any measure of repentance; but might at his pleasure save, especially where there were no gross sins to dam up mercies gates; whereof praised be God she was free.

Secondly, That God exacted no more of his creatures than he gave unto them: as the Apostle to the *Corinthians* writes, *If there be first a willing mind, accepting of us, not according unto these things we have not, but according unto these things we have:* And therefore, that her weak desires, and measure whatsoever given, might be accepted of God. For, she could not deny, but her wishes were that she might repent, and she was in some sort sorry for her indisposition and hardness of heart, which being a burden and a kind of grief unto her, was so a kind and sort of repentance: Therefore was she exhorted to be patient, and not to limit the Holy One of *Israel*, nor prescribe the fountain and depth of all wisdom, which were the best way to bring her unto Heaven; but to submit herself unto the good pleasure of God; trust, hope with the best, and use the means.

Thirdly, Further alledging unto her, That it was not the greatness, number or continuance of our sins, that

could stop mercy from us; but final impenitency and obduration.

Fourthly, Repentance being the gift of God, which he might at his pleasure give and accept in good part, whatsoever measure thereof he were pleased: It was not to be doubted of, but that she might, in time, attain unto so much thereof in the use of means, as he would accept of, and as might bring her unto heaven. For God, of all his attributes, is said only to delight in mercy, *Micah* 7. his nature being to forgive and forget iniquity, transgression, sin and sins of custom.

Fifthly, That as sin was a perpetual act in us, so in God there was a perpetual act in pardoning of sin, not transient, but in a perpetual constant current; as *Zach. xiii. 1. a fountain opened, ever running, to wash away all sin and uncleanness*; with many the like things, which now again won her spirit to rest upon God; though now and then upon divers occasions she used to fly out a little: Yet being continually hammered and hewn with the tough acute disputations of this good man, Mr. Hooker, who was very assiduously industrious in watching her disposition, and various inclinations of her changes and temptation; by God's mercy she grew still better, using to present herself constantly to the use of means: having prayer, catechizing, expounding and reading of the word, and singing of Psalms constantly in the family, now with delight and willingness acted: being never weary to have the word expounded; yea, and in private spending some time by herself alone daily; as the indisposition of her disordered body, heart-burning and in a manner perpetual head-ach, would permit her; but yet would not be known nor confess unto any what in private she did, being alone.

Now have we her in the wilderness tossed up and down, like the *phoenix* in their march into *Canaan*, fraught with divers storms, now backwards, now forwards, with many turning and winding temptations, restless in her thoughts, because (desire hath no rest) having some glimmering glimpse of hope, but (as she said) had no grounds for the same, expecting when the Lord would be pleased to work in her some great work for embling. In which case, now up, now down, the letter for years in her mind, having still therewithal the greater weakness and indisposition of body, she continued a long time, her old friend Mr. Dod now and then once in a quarter of a year coming to visit her, whom

whom she much rejoiced to see, praying not any more to stay so long away; for now she rested assured her time on earth was but of small continuance. About which time it fell out, that Mr. *Haber* also having acted his part with her, and done his best, to comfort, uphold and rectify her spirit, so fitting her for mercy, as nothing remained to be done but a full gale of spiritual wind to blow upon her, to bring forth her fruit, that by God's providence he was married unto her waiting woman; so After which both of them having lived some time after with her, and he called to be Lecturer at *Chilmsford* in *Essex*, they both left her, her husband having provided another for the cure, but not like unto the other; who also came often to visit her, being much there. And there lived also two miles from thence, a worthy good Minister, one Mr. *Witherill*, of *Woburn* upon *Herts*, unto whom she went constantly to hear, and was always very helpful unto her (but especially when Mr. *Haber* had thus left her) whom every Thursday she heard, he being a painful, able, good merciful man, did then much help her, both in public, and also in private helps of conference and expounding of the Word, which now she much delighted in at all occasions; especially she found a little comfort in opening of that chapter *Micah* 7. some time when Mr. *Dod* was with her three months before her death, though (as she said) she durst not acknowledge, nor confess the same for fear it had not been so.

But oh, should I now launch forth into the discourse of the loss of so good a friend? but what say I of loss? No, she was not lost, she was now found with her face strongly bent home Heavenward; Having therefore thus far proceeded in this said tragical discourse, I must now proceed to the catastrophe thereof; If therefore good Reader, thou wilt have a little more patience to hear the rest, thou shalt quickly see, the scene change with a joyful comical conclusion: For though all this while she hath gone forth weeping, carrying precious seed, now thou shalt see her return with flowers of everlasting joy; though weeping hath been many an evening, yet now thou shalt see joy come in an everlasting morning. Though Satan hath much toiled, wearied out and vexed her spirit, yet thou shalt see how the God of peace shall forth tread down Satan under her feet; her reward infinitely surpassing all her momentary sufferings; which now comes to be

and her light shining forth as the sun in the kingdom of her Father, Amen.

the fourth and last thing propounded, *Her death, and the preparation unto it.*

Divers years since Mr. Dow left her, and some large time also after that Mr. Hooker was removed unto *Chelmsford*, she remained more cheerful in mind, though tormented with her heart-burning and in a manner perpetual *mephitic*, which made her ly much of the day upon her bed, unfit for any other actions of endeavour in the use of means she would or should otherwise be employed in. About this time a strong distaste was given her from a near friend, (not necessary here to relate, nor to our purpose :) Which yet fastened so upon her, that it grew more and more, and brought her into a posture of great discontent, so as she became in her thoughts a woman in some sort of another world; who being resolute in her way, unremovable, having resolved and always purposing, when she found herself near unto her last, to die at her father's house, and lie with her kindred and friends at *Amersum*. She suddenly told her husband, that she found herself very ill, and therefore that she was purposed to go suddenly unto her father's house: He much wondering at the suddenness of her resolution, told her, If her resolution were such, to go so quickly, his business was such as he could not yet go with her, unless she would stay until his business was dispatched; but if she were resolute to go, that he would not stay her, she might when she would. So she being resolute, the next day, with two of her men, she departed for her father's house, where being arrived, they wondering that she came so without her husband, she in plain terms told them, That she always had resolved to die at *Sharoloh*, and therefore she not knowing how long her time should be, finding her weakness great, had now come without her husband to die there, saying, that her husband would surely follow after.

They much wondering at this sudden news from her, and unexpected strange speeches; yet at her coming smoothed her over, telling her that this was but some unwarranted fear had surprized her, and that she would find herself herein, as in many other former things, deceived. But she still maintained the main, that her time was at hand, and she very weak, though she carried it fair, after which her husband, in a week or ten days, arrived. But the posture of her carriage for all this was the same, she being in a surpassing extraordinary strange manner of talking of the best things perpetually night and day, without

without intermission, not having any jet of sleep almost night or day; whereby her spirits were both much spent and tired out.

The Relator who still had a watchful eye upon all the passages of her occurrences, knowing of her late discontent and cause thereof, and hearing that she was removed to Sbarolais, made no more ado, but with all haste went and brought Mr. Dpd thither, fearing that this might prove his last journey unto her (as indeed it proved,) when he came unto her two Sundays before her death, he by that time found her much weakened in body, keeping her bed; that with such vehement desires to discourse of, and hear of the best things, reading, expounding and singing of Psalms, that all were struck with admiration: and would not stay with her so long, as she would have had us; nor read unto her, because we would gladly have had her to rest, which could not be done; for she continued still speaking both night and day to some one or other who watched with her, of all sort of the best things; for her time being short, she imagined (as she said) she could not too advantageously improve the same.

The first of the two Sundays before her death, she would not suffer her children to go to Church that day, but made them stay with her, to instruct them, and speaking her mind unto them, alleging, that she must take time by whilst she had time; for she knew not whether or not she should live until the next Sunday: when she visited unto them in the best manner she could at large, all she had to say unto them, expounding divers Scriptures unto them, formerly expounded unto her (which she had a very large strong memory to retain) this day finishing all she had to say unto them, saying at last to give them her own blessing.

Now the Monday after this, was all spent in continual conference with Mr. Dpd, so much as he would confer with her, for fear of over-tiring her spirits, she being in the other extremity more forward to entertain and speak of the best things, than formerly she had been backward which shewed some strange change at hand: yet all this while could she, or would she never sleep night or day, but in a perpetual motion of speaking of variety of all sorts of things; but by her good-will, still of the best, and of the life to come, undervaluing all this world, and eating sparingly.

On the Tuesday next in the morning, she sent for Mr. Dpd, who prayed and talked a while with her, with many

of

of excellent discourse of death, heaven and eternal glory; when suddenly, as prayer was done, about eight of the clock in the morning we were suddenly interrupted by a most strange and uncouth out-cry which proceeded from her; I am assured the like was never heard or read of before in any which uncouth language (in shew a rapture of another world) a few words whereof the Relator can shew or express, only he hopes the Reader will pardon him, if he misse in recounting things of another world; which Paul himself was at a non-plus in after his rapture, 2 Cor. xii. 4. 7. and Peter also after his descent from the Mount, Mat. ix. 6. not knowing what he said: So difficult it is to express things unutterable.

Oh, oh, oh, what's this, what's this, what's this? I am undone, undone, undone, I cannot endure it, endure it: Oh, oh, oh, let me be gone, let me be gone, oh, I must be gone, I cannot tarry, I cannot tarry; oh what shall I do? what shall I do? O Father, O Mother, O Husband, kiss me, kiss me, and let me be gone. Come all, farewell all, let me take you by the hand and be gone. Lo, the Angels are come, they wait, they stay for me; O dear Mother, why hold you me? I must be gone: Oh, he is come, he is come, he is come: Now you have it, you have it, you have it, why hold you me? let me be gone, my work is done: O call, call, call, where is my Crown? fetch me my Crown: Bring, bring, bring, fetch me my white Robes, quickly, quickly, quickly, why run you not? The Angels stay, now you have it, you have it, and you have it! (Admiring that now we had the issue and fruit of all the prayers) O, it overcomes, overcomes, overcomes me; I am undone, undone, undone; what shall I do? what shall I do? what shall I do? O you will not let me be gone.

With innumerable such swift expressions, could not be remembered, she in that short time of half a quarter of an hour speaking more than one can treatably in an hour, with an incredible swiftness (no ordinary action of this life) while she lay on her back and bowed up still all the time with fixed eyes towards the brass top, as though she had seen some vision, and would have flown away from them all, making a hole through the steeple roof: During which time (as we cannot blame them) the posture of all the spectators was (save her husband, who went weeping and wringing his hands up and down the chamber) silence, wonder, and admiration; they in all their life time having never

seen or heard of the like: Which put Mr. Dod, her husband, and all of them to a non-plus (as being beyond all experience :) But if the Reader will have patience, this good creature shall herself expound this rare riddle, yea, and comment upon it.

This fit of sudden, extreme, ravishing, unsupportable joy, (beyond the strength of mortality to retain or be long capable of) being over, and she laid again; who formerly had striven to have got away from them all; they all being in an amazed astonished silence; she herself began thus: *Why are you all silent? where is Mr. Dod? Who being near unto her, sat down on the bedside by her, unto whom she thus directed her speech, Sir, what did you think of me lately in this strange posture I have been in? did not you imagine me to have been dead all the time?* Mr. Dod replied, No, but that it was very strange unto them all, having never heard or seen the like. *So (said she) surely it was, it was very strange, But will you know how it surprized me? As this morning before you came to prayer, I being alone prayed to God that he would not desert himself for ever: but that once before my death, he would reveal Christ unto me, give me some sense and feeling of his love: And open the brazen Gates of this hard heart of mine, that the King of Glory might enter in. After which as you had prayed, this sudden out-crying fit of unsupportable joy and feeling surprized me with such violence rushing in upon me, as I could not contain myself, but make this sudden out-cry among you all: But I must confess unto you, I know not, neither do I remember what I said: But now I beseech you to make this use hercof hereafter unto all in my case.*

After me never despair of any, how desperately miserable soever their case be (which at the worst, cannot exceed mine) but use and apply the means unto them, and they will prevail at length. I was like a piece of knotty timber, who have endured so many the more knocks with strong wedges, so much ado there was to work me; but now I thank God, who hath heard my prayer and revealed Christ unto me, and now I care not for all this world: The fountain of all my misery hath been, that I sought for that in the Law which I should have found in the Gospel, and for that in myself which was only to be found in Christ. A wrong way I confess, which hath occasioned unto me so much sorrow; but now all is well; O pray, pray, pray, O give thanks; for, now you have it, you have it, you have it.

This

This so solid and strange speech; so heavenly, rational, gave a great deal of contentment unto all present; Mr. Dod according unto her desire, framing himself unto a prayer altogether of thanksgiving, admiring God's infinite work in her, and for her, beseeching a happy close of this great work begun: For matter of petition now she cared not for, lying like a Conqueror, with an extraordinary cheerful aspect, full of rapt joy, as now she had been possessor of all things, having no need of any thing; now that Christ was her's, all things being her's also; the remainder of the day being spent in overjoyed speeches, with exhortations to thanksgiving; still telling us, *Now you have it, ye have it, you have it*: and taking our hands in her's, and heaving them up and down many times together very thankful unto us all, as she wished us to be thankful unto God for her.

This same Tuesday, again about four o'clock in the afternoon, the Chamber being full of her friends, joyful to see her so fraught with joy, after so many sorrowful days: Suddenly she fell out again, in a strange manner, in such another rapt fit of joy, beyond all expression, uttering just about the same things as formerly, in the same manner as in the morning, enduring about the same time; and so ceased and was quiet again as formerly: She thereupon called Mr. Dod, wondering at the strangeness of the thing, told him, *That her joy and sense thereof, was so overcoming and strong, as she could not for her life contain herself, from bursting forth thus again; for as she said her frail flesh was overcome therewith*; and so she entreating him again to give thanks, he did so, spending the remainder of that day in heavenly discourse of another world; hoping that she should that night have slept soundly, having now watched and been without sleep, above a week together: But it seems, as the lame man, *Act. iii. 8.* having received his feet, for joy did nothing for awhile but skip, frisk, and leap: so she now having been as it were in another world, revived with uncouth new joys, could not take any rest or sleep, but rejoice always and talk of, the same. And so that night having divers friends to watch and sit by her, she spent the same in good discourse and singing of Psalms.

All the time she had been ill, she could not of all the Psalms endure to join in singing of the thirtieth Psalm, but that night of herself she called for it, with this expression, *Consist now turn to the thirtieth Psalm* (by the Relator

relator always urged upon her to belong unto her) but I durst never appropriate or apply the same unto myself, until now, and so that Tuesday night sung the same very chearfully, as was said, she passing this night over also without any inclination to rest or sleep.

On the Wednesday morning, her indulgent mother, that worthy good soul Mrs. Tottle, did rise betimes and came to visit her, when finding her in a strange unusual attire, for that morning (now apprehending death at hand) she had caused herself to be dressed from top to toe all in white, concealing her conceit therein until her mother came; who seeing her thus strangely drest, spake lovingly unto her in her accustomed phrase: How now daughter, what's the matter with thee? me thinks thou lookest like a bride, *So I am mother (said she) a bride not trimmed for Christ the bridegroom, and now mother I have my last suit to make unto you (for I am a woman of another world) when I am dead, I pray you, dress me just thus as you see me now, and so let me be laid in my grave; for, for this cause, I caused myself to be dressed thus this morning, that you might see how I would be laid in the grave:* Whereunto her mother bursting forth into weeping, she comforted her all she could, saying, *Mother, me thinks you should rather rejoice to see me so near home, after that I have so long a time been storm-beaten and sea-sick, not now to grudge that I am arrived so near the haven:* And so prayed her to suffer her willingly to depart home in peace: whereupon her mother for that time (being a matchless tender mother) parted with many tears.

Soon after this came Mr. Dod and Dr. Preston to her, unto whom she with a great deal of joy told the same discourse as formerly she had done unto her mother, *That thus as she was then drest, she desired to be laid in the grave:* After their departure having prayed with her and given thanks (for no other part of prayer she now affected, as being heir of all things, not having need of any thing) she sent for divers of the house severally, unto whom she gave seasonable and suitable exhortations, sitting unto their places, taking her leave of them all: wherein she was so punctual, that with her good-will she would have had every servant of the house to have come severally unto her; but that her mother fearing that which after came to pass, some weakness to ensue so much watching, speaking, and toiling incessantly of her spirits, durst not expose her unto the hazard of so insupportable a toil.

Being now very much spent, this Wednesday after dinner, she caused to void her chamber of every body, and sent for her father to speak with, school, and take leave of him; whom she dealt with and schooled (having him all alone) for above an hour together; whom when she had said her mind unto, and taken her leave of, she dismissed him. At his descending from her, the relator did what he could in a fair way to have fished from him, what she had said unto him: Of whom nothing could be obtained, save in the general, *That she had given him very good counsel, both touching his wife and himself, and concerning the ordering of his estate and family, and to keep a preacher in his house; with many other, all good things, as he said.*

Presently after this she called to speak with the relator, whom having made to sit down by her, she first gave him many solemn thanks in a full gale of loving expressions for his care and pains taken with her; and then she said she had a suit unto him: Who replied, that any suit of hers, if in his power, was granted before known; which yet served not the turn, but she would have his hand to forgive her; which being done, she prayed him to forgive her; who wondering at the strangeness of this needless suit, told her, that he had rather cause to ask forgiveness of her, having much failed both in duty and love unto her: O no, said she, you must forgive me that you for so many years together having shewed me so much love, and been a means of my everlasting comfort and happiness, that yet I have been so unkind unto you, for I have not loved you by the hundred part, in that measure I ought to have done, according to that love you have shewed me: But will you know the cause? I could love no body as I should so long as I was not assured of God's love to me (for that only sets our love a fire to run strongly the right way) I could until then neither love you nor any body else, during so much distraction and diversion as I should have done. And now that my love is thus kindled, this is my sorrow (my time being short) that now I can no otherwise express myself than by this poor acknowledgment, in a time I am so unfit and disabled to perform my desires: But I well hope, that what I cannot do, that God who set you a work for my good, and my other friends will perform, when I am gone: And so for that time with abundance of love and thanks dismissed the relator.

Thus having in some ample manner disposed of all the business she seemed to have in this world: The remainder of this afternoon she lay in her former joyful posture, rejoicing

rejoicing to speak of the best things unto every one near unto her; yet without any rest or sleep, or inclination that way. When Mr. Dod and Dr. Preston came to visit her, she still entreating to give thanks; no other discourse she had, as wanting nothing: So continuing all this day, until the evening late, that there was a great change, as in part shall be shewed; for least she should be lifted up through her former revelation, joys and rapture, so short which endured not, surpassing her strength, she had a weakening cooler to keep her down low.

For, lo, lo, *the scene now changes again, the curtain waves and tosses a little with an uncouth wind, party co'oured, no firm impressions appeared:* She who lately was in a glorious triumph, flying away forcibly from us all, as it were with eagles wings mounting upwards, is now suddenly surprized with an extreme fainting and weakness of spirits, being for ten days and nights over-wearied, watched and toiled out, so as now she bewrayed some weakness in her expressions, not being as formerly so lively and substantial; which continued the Thursday and Friday after, never having any rest or sleep all the time; which distemper, made them send post to London for two physicians, hoping by their advice to have made her rest: But all in vain, *No physic could cure her but heaven's physic:* Therefore on the Saturday, Mr. Dod, Dr. Preston, and Mr. Hooker, kept a private fast for her; the issue whereof was, in that forenoon she fell asleep, rested soundly some five or six hours together, and then waked in a very mild gentle temper. Then she called unto her cousin Herreis (a good gentlewoman, always exceeding careful of her) *Sarah, tell me, aid not I lately in some speeches forget myself?* Whereunto her answer was, Truly cousin so you did, but we imputed the same to your many days and night-watchings, and over-wearying of your spirits, unable so long to hold out: So it was, said she, *My spirits were spent and gone, which caused that weakness.*

Then she remembering all that had passed, her strange raptures, (but nothing which then she had said in them) retaining her former grounds, comfort and chearfulness (as in so much weakness could be expressed) called for Mr. Dod, Dr. Preston, with the rest of her friends, causing them to give thanks with her, and for her, venting herself unto them thus, *That her time was now at hand, prayed them not to leave her, and being very weak, spake then her mind unto her father, mother, and husband, in a sort taking*

leave of them, sent for her children, and blessed them, now imagining to have done all her work: And so from hence fell into a silent rapture of joyful singing of hymns, and verses of Psalms, not greatly caring to speak unto any body, save now and then unto Mr. Dod when he moved an occasion: And so she lay this Saturday night, and the next Sunday, only when Mr. Dod came desiring still to give thanks, all which time she grew weaker and weaker, having by this time no audible but a hollow low voice, scarce to be understood.

The Monday after in the morning when she fell asleep being come, Mr. Dod with the rest coming unto her, she when she saw them all about her, rejoiced and smiled, taking them all by the hand with a chearful countenance, beckoned unto Mr. Dod to give thanks, and bent herself what she could with lifted up hands to join, speaking softly unto herself in her hymning way: And so whilst they were at prayer, suddenly her hands falling, and her lips going, she sunk down in the bed and departed, leaving all her friends mourning about her.

Thus have we seen the strange story, and scarce credible, the like never heard of before I believe, of this good gentlewoman, whom now we will suffer to rest in peace, freed from all the storms and tempests wherein she left her survivors, *Who two days after was buried according to her desire at Ammersum, in that attire she before her death had dressed herself; Dr. Preston preaching her funeral sermon, with the infinite tears of all her friends and poor of the parish.*

She was of an extraordinary sincere, plain, true heart; full and abounding in love, marvellous secret in all her goodness, very charitable to the poor; of an unblameable conversation and life; and the best anti-hypocrite (Christ excepted) that ever lived; for, she always wore her worst side outmost, and wonderfully cloaked all the good things she ever did or said; with all her skill endeavouring to extenuate all she this way did or said: Of her jewels and other things her husband lovingly gave her way to dispose of, she left legacies and remembrances unto all her friends who had been most helpful unto her; and forty shillings a piece unto some few good poor women, whom she had secretly, unknown unto any, procured to pray constantly for her.

And now that we have brought this good creature into Heaven, good reader give me leave, out of all which hath been,

been said (for memories sake) to sum up briefly her grand case; least it should be mistaken.

A good creature, in her natural estate, qualified with the best of mere nature's endowments; accidentally encountering with some grand difficulties, which a little overcame her natural parts. By the way, being surprized with admiration and wonder at the power of godliness in some eminent professors her neighbours (the reflection whereof struck her with a strong conviction, not to be yet the same, as to be saved she must needs be) with her other concurring crosses, wrought so upon her, as she became very melancholy, yet with an enforced mirth to cloak the same; which advantage Satan espying (who still loves to work out his ends by that doleful temper) he assaults her with fearful night-dreams, seconded with divers wild fire temptations to have driven her unto final despair, which he had well near effected. Mean while God intending to make her an everlasting monument of his mercy, intending a great work unto others by her trouble and deliverance; to convert by the way her husband and parents with divers others in both families (so stopping divers gaps with one bush) and (as he always doth, and hath done) to overshoot Satan in his own bow; provides and sends one of a thousand to find her out, wrestle with all her temptations, foil Satan, and convince her judgment; so drawing her into a conformity of the means; though with much opposition. But yet so, as an habitual indisposition she had acquired (spiced with the dregs of remaining temptations) kept her off from endeavour, never all this time having had any comfort or feeling; which she so eagerly desiring, without pains taking for it, in the interim she is well beaten; *God at length yielding unto the importunity of prayers for her, affords her such an immense measure of comfort and feeling for a small time, as mortality was incapable to retain:* After which (her spirits thereby vanquished) out-wearied with watching and incessant speaking for divers days and nights together, for a small time she bewrays some weakness. But upon a private fast kept for her two days before her death, she revives again, maintains her grounds, former joys and feeling; from thence until her death, remaining in a silent rapture of joys; wherein she departed: *leaving herself, the ever memorable mirror of God's wonderful mercies, unto all the stiff, obdurate, hard hearted for ever.*

And now, good reader, tell me, Is it fit or possible
that

that we should part with so grand, strange, rare, and matchless a *case*, without some brief use thereof unto the survivors? for which cause it hath been written, and for ought we know, all her sufferings were: O no, courage then, hold out a little, and I will now dispatch briefly, endeavouring in the *catastrophe* of this our *tragi-comedy*, to recompence thy patience, with the fragrances of some sweet smelling clove of some divine rarities.

First, Then here we may learn, *That not the great things of this world makes one happy, but the favour of the great God*: Nothing being able to content the soul, but that which is able to fill it, which all this world cannot do: Shewing that there is nothing such in these earthly things (as we imagine) in the evil day or times of trial. Witness this good gentlewoman, the subject of our discourse who might have swimm'd in the fulness of all earthly pleasures; all which were nothing unto her, she was damped in the midst of all; so that nothing could revive or joy her (like unto David) save the light of God's countenance to be lifted up upon her. And therefore, not to deceive ourselves, but to settle in our judgments, that wherein only true, solid, lasting happiness consists, *the favour of God*, and follow that with all our might.

Secondly, Then see hence, *That of all the burthens in this world, sin is the most insupportable, especially when therewith in any measure is joined a sense of the wrath of God*: For if God, as it is in *Amos*, complain, that he is pressed down under the same, as a cart under the sheaves, the sense thereof also making David to roar for grief of heart, having also bred so much terror, amazement and trouble unto this good gentlewoman, for so many years together, being free of gross sins; what may they think of themselves, who go on sinning without fear, living and going on in grosser sins without repentance?

Thirdly, Here we may see, *That in the best, where there is sin, there must and will be smarting punishments, though it be forgiven as David's was*: Yet we may soundly be beaten for the same, he taking vengeance of our inventions, as the Psalmist speaks: for this good gentlewoman, though saved and forgiven, yet was soundly beaten before she departed hence. Therefore to be afraid to sin, and to stand in awe of the anger of the great God; for though he may forgive, yet if he open hell unto us, keep us in perpetual fear as upon the rack, as he did this good gentlewoman, letting Satan loose to buffet her, oh what comfort

comfort can we have in such a tormenting dying life? having our happiness hid from our eyes?

Fourthly, Hence also we may learn, *That the more beloved, usually the soundlier beaten, sifted and tried, Amos iii.* You only have I known, of all the nations of the earth, therefore you shall not go unpunished for all your iniquities; wherefore corrections being a sign of love, not of reprobation (as the Devil persuades) that the saints should not be discouraged though storm-beaten in their journey homewards; they may go to Heaven for all this, as this good gentlewoman did.

Fifthly, And so here also we may gather *what need we have of patience to have its perfect work in us, to fit us for the greatest and most smarting afflictions:* there being yet some light in this dark cloud; the sorest and most smarting crosses, ending usually in the greatest and most glorious deliverances: Witness the nonsuch troubles of Jacob, Joseph, Job, David, the churches forty years pilgrimage in the wilderness, and of this good gentlewoman, all ending in peace and joy; because the promise is, *that of necessity, the patient abiding of the righteous must needs end in joy.*

Sixthly, Then also we see here, *that crosses and afflictions are only lesser and greater, as it pleases the great God to set them on less or more:* as it pleases him to abstract the light of his countenance from us, turn loose Satan upon us, infatuate our judgments, giving us some taste and sense of his incensed wrath: Oh! who then can dwell with such everlasting burnings? and if smaller sins discovered thus set on and torment, yea, some thoughts only, as in this good gentlewoman; Oh! what may the greater do, if he should aggravate them, discovering the wrath due unto them, without a suitable sight of mercy? Therefore to break off our sins betimes, repent of them, and to sow for ourselves in righteousness, that we may have a sure reward, and be able at last to stand with boldness before the Son of Man.

Seventhly, So seeing the eager desire of feeling cost, this gentlewoman so dear though she had her desire, therefore not to deal too much upon it; being restless until they have it, as many good souls do, who like Rachel restless for children, cried out still, *comfort, comfort, feeling, feeling,* or else we die: But let them be contented of what measure thereof God of his infinite wisdom thinks best for them: For, *He who hath created them for eternity of glory, surely knows the best means and way to bring them thither:* Seeing, feeling

ing at the best is uncertain, short and quickly vanishing; and too much doated upon and eagerly pursued, brings us only to a habit of discontentment without it: whilst we cannot be contented unless every day the Almighty feast us, forgetting that we walk by faith, and not by sight; and that the life we now live in the flesh is by the faith of the Son of God; vision and sense, for to come.

Eighthly, Then behold from this rare experience here this lesson, *Not to prescribe or appoint God a way which way to bring us unto glory*; he knew the fittest and shortest way to have brought the children of Israel unto the land of Canaan, without passing through a red sea: But out of his infinite wisdom, he made choice of the wilderness way unto them, That (as Moses shews) *he might prove them, try them and do them good at their latter end*: And yet how crooked soever his ways seem unto our corrupted senses, they be always straight, how full soever of turnings and windings; as the Psalmists, *That he brought them out by a right way unto Canaan*: Therefore to rest confident herein, that this which God appoints is always best for us; whether he lead us in a wilderness, in a straight, crooked, smooth, tedious long afflicted way, by the gates of Hell unto Heaven, or with a more gentle comfortable gale of joy; let us be contented, so he bring us thither, as he did this good woman here; if by any means we attain unto a joyful resurrection of the dead, it is a very great purchase as Paul acknowledges.

Ninthly, For (which is the next) Sure it is, *Seeing a glance of Heaven, a little taste of heavenly joy is so prevalent to make us to forget all, even an age of afflictions, as this good gentlewoman found, who thereupon forgot all her by-past troubles swallowed up in surmounting joys*; I say, if a touch, a taste, a short glance only be so forcible and ravishing, *How surmountingly excellent glorious and ravishing shall that estate be to drink at the fountain head of the beatifical vision, out of the rivers of his pleasures for ever*? Therefore to rest confident and patient in all afflictions, seeing our comforts are at length beyond all our crosses; seeing God ruins none by afflictions, but purges, purifies, cleanses, whitens, enlightens and fits us thereby to be vessels capacious of so much the more glory; out of the ruins of the flesh, erecting, framing and building up that glorious structure of the new creature, to mount up at length out of the wilderness of this world, fraught with myrrh and frankin-

cence, and all the spices of the merchant, unto eternity of glory for ever.

Tenthly. Next hence observe, *that God never comes too late unto his servants, but will always be seen in the mount, making our extremities his opportunities*: as he did unto Abraham in Isaac's case, and as this good gentlewoman found, who being much afflicted, comfortless for many years together, even at the point of death; yet at length he was entreated, came and revived her, in a swifter course than the swift running chariots of Aminidab: nay, came flying as it were upon the wings of the wind, passing and skipping by all the hills of sins and mountains of her corruptions; when (in her appearing last suit unto him and extreme weakness) she had begged now at length once before her death *to open the brazen gates of her hard heart, that the king of glory might enter in*; which was abundantly done. Therefore, though he stay never so long, let all the heard-hearted gain by this experience of her's: with the churches, resolution in Isaiah, I will wait upon him who hides his face from the house of Jacob, and I will look for him, and reason good, for *he never fails of coming, being waited for, and engaged by so many promises, wherein it is impossible for him to deny himself*.

Eleventhly. Further also, hence we may learn, *how to deal with those in affliction in whatsoever case*: view them well first, be not too brief with them; hear them vent themselves, try the symptoms and pulses of their disease, as Job's three friends who sate (it is written) seven days and nights silent, because they saw his grief was great; for *unseasonable comforts are, and prove but like rain falling upon hard stones, which runs off as fast as it comes, making no impressions*: whilst their buzzings heads and transported spirits are gadding, plodding elsewhere with strong diversions; as it fell out with this good gentlewoman, who passed not for all was said unto her for a long time, neither was hope of cure until the devil's counsel was bewrayed.

1. Therefore, it behoves to be circumspect and patient awhile to find out the cause and circumstances of distempers, or else no good can be done; for though *counsel in the heart of a man be like deep waters*, yet Solomon shews, that a man of understanding will fetch it out.

2. And then his counsel being bewrayed, the patient must be mildly, meekly and gently used, not hayled and pulled, hurried and chid; O no, this is a wrong course, but used with abundant patience and love, waited upon with many good words, and suffered to bemoan themselves as much as they list, repeating one thing still over and over again, as often as they please. Many good things fit for them must be

uttered in their hearing, not too soon pressed upon them, as spoken unto others: they must have here a little and there a little, not pressed beyond their strength; won by degrees with a loving sweet affable carriage: as all these years of this good woman's trouble, she was served by all her friends which won much, and wrung many things from her in love, which could not otherwise possibly have been attained. For alas, *all that while they are in a spiritual fever, and what mad physician will adventure to give physic in a burning fever?*

3. When they begin to mend and become more docible, we must not then bring, like Job's friends, (who mistook his case) the law for the gospel. This is Satan's work usually, most of them are too apt to lay too much load upon themselves; it is an easy matter to throw down, when one is a going (*facilis discensus averni*) then it is Satan's work, down with it, down with it, even to the ground. *O, but it is the work of the great God to raise one up who is dejected.* It is the work of the Holy-Ghost, in that case to raise up, encourage, and convince us in a despairing estate. Wherefore, spiritual physicians must be like Christ the great physician, of whom it is said, *a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth judgement unto victory*, or a victorious sanctification in us; as we were glad to do by this good creature, by all gentle means to toll on, uphold and cherish her spirit, until God at length came in and did all.

Twelfthly, But lo, lo, whilst we are now towards a conclusion, where thanksgiving also appeareth, in treating on the passages of this Rare Case not to be forgotten, so as the stupidity, dulness, deadness, and sluggishness of our sinful dispositions, might be whetted and set on edge more than ever thereby, unto more exact and serious frequent actings thereof; *for our freedom from those innumerable troubles, sorrows, sicknesses, and diseases, both inward and outward, of all sorts, which tormenteth many others better than we; who enjoying abundance of unperceived, ordinary mercies, do therefore slight and neglect the same.* For, when vexations of tooth ach, stone, stranguary, convulsions, gout, palsies, burning, fevers, agues, ulcers, swellings, broken and dis-jointed bones, strained sinews, displaced arteries, inflammations, and the like annoy us; terrors of conscience, with a wounded spirit; Satan's incessant buffetings, apprehensions of hell, and the wrath of God affright us. *O what torments, doleful days and miseries do we endure, to be as it is, Deut. 28. in perpetual fears, having no assurance of our lives?* And yet, *O how unthankful are we and senseless of*
so

so great and wonderful mercies, as daily and nightly we are freed from, the least whereof (when their contraries surprize us) makes us cry out as most miserable; witness this good gentlewoman fore-mentioned, *who being and living in continual fears, valued nothing at all this world, took no comfort in any thing here below.* And yet it is strange how daily we stubber over our thanksgivings and freedom from miseries we enjoy, as though they were not most great and wonderful, every morning renewed mercies; or else we should have wonderful and doleful days. But it is our misery and frailty, that a prick of a pin in our flesh usually we are more sensible of, than of the health and harmonical concord both of soul and body. And therefore hereafter, to chafe, survey, and consider of our present mercies, to bruise and toss them, as men do Aromatic sweets, that their fragrances may the more abundantly spread forth themselves, whilst the North and South wind of the spirit thus blows upon them, to shew forth and make us consider of their excellencies unto Admiration's utmost wonder; thus to ascend a higher pitch upon this mount of thanksgiving, and become more perfect upon earth of our endless work in heaven.

Thirteenthly. As we began with this good creature, who led forth the van in a tempest; so now having been victorious, let us so far honor her as to bring up the rear, and make the last use, which she herself made unto all succeeding survivors howsoever afflicted, especially, by *disfection or hardness of heart; that they should upon experience of her CASE and God's goodness unto her, not be so discouraged in any estate whatsoever, as to give over the use of means, but to ply them still; trust and wait, and they would prevail at length.* Therefore then from hence, let all such learn to wait and depend upon God. *And since (as it is in Isa. xxx.) he waits in all their troubles for an opportunity to shew mercy unto them; therefore to wait and depend upon him until he come.* For though they may wait long, yet herein they may abundantly comfort themselves, that God will comfort them according to all the days they have been afflicted, and the years wherein they have seen evil. That he who hath shewed us sore and great troubles, will yet quicken us again and bring us up from the depth of the earth, increase our greatness and comfort us on every side, Psalm lxxi. 20, 21. That though they have been led through fire and water, causing men to ride over their heads, yet that he will bring them forth unto a wealthy place, Psalm lxxvi. 12. That when they walk in the midst of trouble, God will revive them and maintain their cause, Psalm cxl. 12. That after deliverances from affliction, their souls shall be as a watered garden,

garden, and shall not sorrow any more at all, Jer. xxxi. 12. And that in deliverance, they shall have several comforts, answering their several crosses, Jer. xxxi. 8. being built up again as at the first, Jer. xxxiii. 7.

And therefore to persist and go on, trusting still and depending upon God; because, though they may for the present want sense and feeling of God's love, yet (as Peter speaks) because in the interim they are kept by the power of God unto salvation, that they are all in God's hand at the worst, Deut. xxxiii. 3. from above having the eternal God for their refuge, beneath being clasped in his everlasting arms, Deut. xxxiii. 27. And so, *because he brings light from darkness, perfection from weakness, by death bringing unto life, and by the gates of hell unto heaven.* Seeing he makes all things work together for good unto us, and all his works (how cross forever) beautiful in time. O let the saints, after so rare a president as this good woman, never hereafter be out of heart, assuring themselves of deliverance whatsoever their case be, in using the means: for, *what is a hard heart, yea, ten thousand hard hearts unto that great God, who with a word made heaven and earth? for whom nothing is too hard,* Gen. xvii. 1. Who overturneth the mountains by the roots, who shakes the earth: heaven dropping at his presence, Psalm lxxviii. 8. who calleth all the stars by their names; by the greatness of his might, spans the heavens, cloathing them with blackness, making sack-cloth their covering, commanding the sun not to rise, and sealing up the stars, &c.

Upon all these grounds therefore, and many more (too tedious to relate) *let all stoop unto God, saint-like lie and sit down at his feet, receiving of his words, taking the experimental counsel of this good woman, to keep close unto God in the use of means, and then they are safe, resolving that though they die, yet to die at his feet; and so to wait, and trust still unto the last, for he will come at last unto them; as Habacuc hath it, the vision is for an appointed time, though it tarry, yet wait, for it will come and not tarry, as it did unto this good woman after ten years expectation, whose abundant feeling and comforts in the end, did manifoldly surmount all her sufferings and troubles in an unspeakable manner and measure, leaving herself as the matchless monument of God's unspeakable mercy, unto all stout, stiff, and hard-hearted sinners for ever, even though for a while they do resist the means; who for all this may be won by overcoming mercies as she was; so triumphing over all their spiritual enemies, as to sing at length in a more insulting and lofty way with Deborah, Judg. v. 21. *My soul! thou hast trodden down strength.**

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